

National Parent-Teacher

The Official Magazine of the National Congress of Parents and Teachers

APRIL

15 CENTS



In This Issue: BETWEEN THE ROD AND REASON by Ethel Kawin • A FEW SQUARE YARDS OF PEACE by Bonaro W. Overstreet • THE LONG DAY by Robert P. Tristram Coffin • YOUTH AND THEIR NEEDS by Floyd W. Reeves • EDUCATION TO PEACE by Klaus Mann • THE ADOPTED CHILD by Harold E. Jones and Katherine H. Read • DEMOCRACY AT THE HELM by Millard C. Lefler

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Objects OF THE NATIONAL CONGRESS OF PARENTS AND TEACHERS

To promote the welfare of children and youth in home, school, church, and community; to raise the standards of home life; to secure adequate laws for the care and protection of children and youth.

To bring into closer relation the home and the school that parents and teachers may cooperate intelligently in the training of the child, and to develop between educators and the general public such united efforts as will secure for every child the highest advantages in physical, mental, social, and spiritual education.



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NATIONAL PARENT-TEACHER

The Official Magazine of the National
Congress of Parents and Teachers

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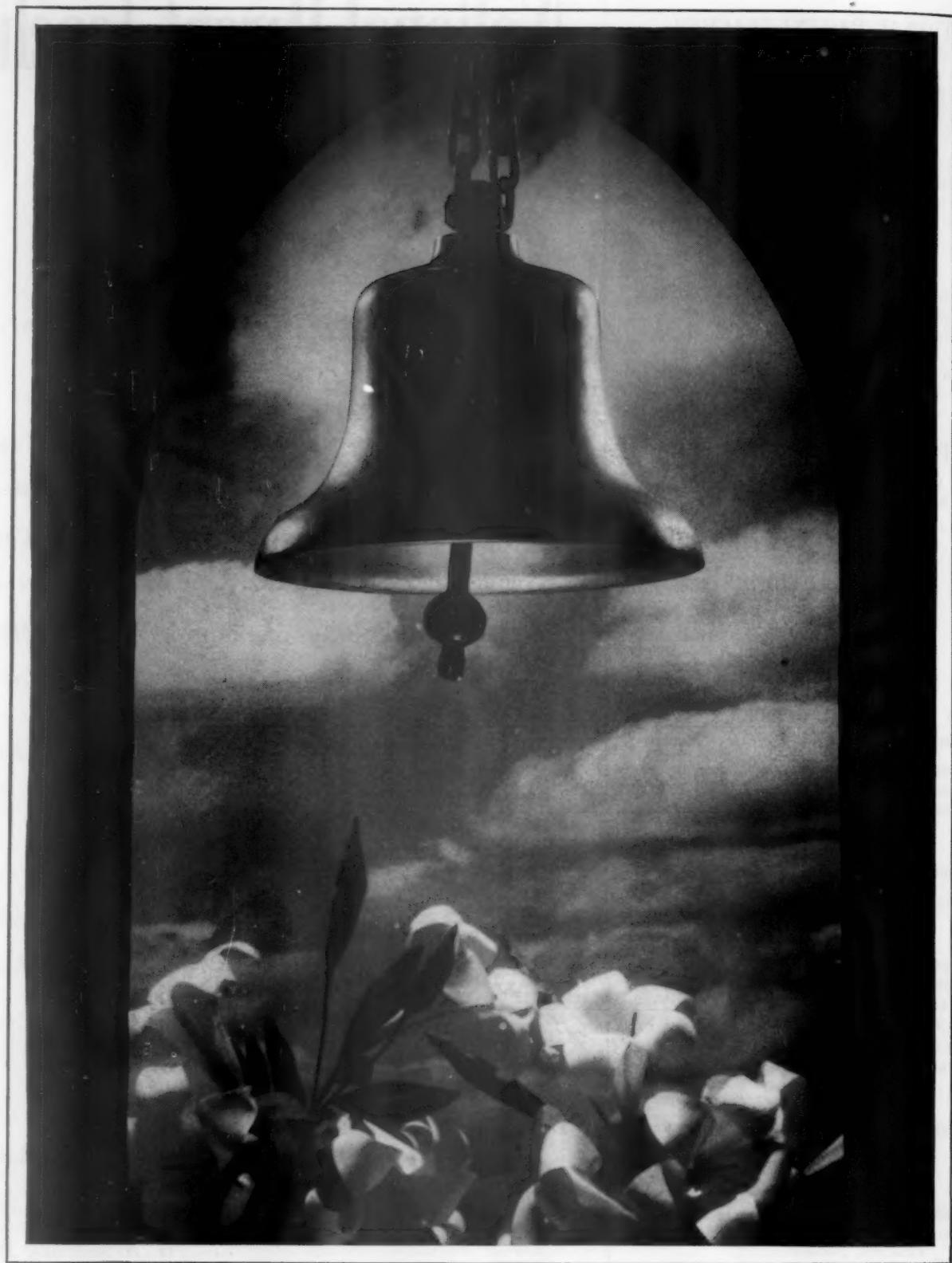
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Hymn

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.

Th' unwearied Sun from day to day
Does his Creator's power display;
And publishes to every land
The work of an Almighty hand.

—JOSEPH ADDISON



NATION

The President's Message

The Year's at the Spring

APRIL has always been a symbol to me of new life, the beginning of new ventures, of renewed opportunity. The crocuses thrusting their lovely heads out of the grass, the brown branches of the trees suddenly alight with the new green of budding leaves, the return of the birds—these all proclaim it. And if you are lucky enough to live in the country you feel the pulse of life renewed watching the inquisitive baby life appearing in the chicken yard, the sheepfold, and the pasture. All this inspires new plans, new effort, and new hope.

If we would keep in tune with nature, young life and its conservation should be especially before us at this season. It is therefore quite fitting that we prepare at this time for the Summer Round-Up of Children. Through this activity we strive to prepare every child to enter school as physically sound as it is possible for him to be. In this way a good basis is established for his future success and happiness.

It is especially important when America is mobilizing her resources that we give attention to so important a resource as American childhood. Not only the child's physical well-being but his emotional well-being must be guarded during these unusual times. This is our hostage to tomorrow. The preservation of democracy means too the preparation of those who will carry on that ideal. In this preparation each of us has a part. If we are parents we carry responsibility for the preparation of an individual child. If we are teachers we have an enviable opportunity to inspire groups of children. If we are neither parent nor teacher we still rate as citizen and on our shoulders rests a responsibility for the assurance of certain fundamental rights to all children. They are the flower of the body politic, and it is their right to grow in good soil, to be well nourished, and to unfold in the sunshine of equality of opportunity.

APRIL then is not a time for parent-teacher members to prepare to end their work with a period; rather is it the time for putting forth renewed effort and forming new plans. If we as individuals and as organizations are dedicated to the conservation of childhood, then in the face of present conditions there is no slack season for us. We must prepare for twenty-four-hour duty. That duty must include vigilance for the preservation of those institutions essential to the wholesome development of childhood and youth, as well as courage to maintain loyally the morale of the family, free from prejudice and armored with faith in our American institutions.

This is the Easter season, symbolic of spiritual power and faith and love. May we at this time renew our appreciation of spiritual values so that we may see more clearly that which is worthy. May the influence we exercise give inspiration to tomorrow's citizens to chart for themselves a course through which the brotherhood of man will truly motivate the world.



Virginia Kleffes

President,
National Congress of Parents and Teachers



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ETHEL KAWIN

Between the Rod

HERE is probably no phase of child training about which thoughtful parents and teachers feel more confused than the questions involved in discipline and freedom for children. Prevalent ideas are a bit like the pendulum of a grandfather's clock; they tend to swing from one extreme position to another. As a reaction against the stern, somewhat harsh "spare the rod and spoil the child" philosophy of our grandparents' day, the pendulum went swinging, in some quarters, all the way to complete abandonment of authoritative control.

In the writer's varied experiences in behavior clinics, schools, and discussion groups, the problems upon which parents and teachers have most frequently asked guidance are stated in such questions as these: Shall I teach my child to obey? And if so, *how* shall I teach my child to obey? Should a child be punished? And if so, *how* should a child be punished? How much freedom should a child have? And—do modern educators

consider it "old-fashioned" to *discipline* a child?

These questions, always important for homes and for schools, have taken on added significance in the light of the present world crisis and its tremendous challenge to democracy. Authority must rest somewhere; either it inheres in a government created by a free people who choose to obey the laws which they themselves have formulated, or it is taken over by force by dictators to whose will the people must submit. Either people discipline themselves to attain their own chosen ends, or they are disciplined by a dictator to attain his ends. Democracy can be maintained only by free men and women capable of disciplining themselves.

It is imperative, therefore, that we clarify our concepts of discipline and freedom, that we define our goals in regard to them, and that we formulate practical methods for application in home and school to help us achieve these goals in the training of children.

What do we mean by freedom? On its negative side freedom means not subject to an arbitrary, external power or authority; it implies the absence of forcible restraint or repression. But freedom means more than this. Effective freedom means freedom *for* something. Freedom in the positive sense means being capable of choosing and having the opportunity to choose for one's self. It implies being able to achieve desired ends. It involves self-determination in the choice of one's vocation, in marriage, in religion and politics and other important aspects of life.

Freedom, in this true sense, cannot be separated from *responsibility*. Civilization is possible only when free individuals accept responsibility for their own choices, their own behavior. In order that the freedom of one individual shall not destroy the freedom of his neighbor, free men and women establish laws for their own guidance and protection. The broad purpose of man's whole struggle for freedom is to allow the individual to lead his life in his own way, subject to the restraint of laws which he helps to frame. Thus *freedom becomes obedience to self-formulated will*, both for the individual and for society. Only a self-disciplined person can be truly free.

What do we mean by discipline? Dr. Adolf Meyer, in his essay on "Freedom and Disci-

Now that we have clarified our concepts of discipline and freedom, what are the roles of such everyday matters as obedience and punishment in helping us to achieve these goals?

OBEDIENCE implies submission to control by others. The ability to be obedient is essential to getting on in the world, because all of us, at various times and in various situations, have to obey the orders of someone "higher up." We must, then, train the child to obey when necessary. But obedience is not an end in itself. Obedience is a *means* to an end; that end is self-control, self-discipline. The parent and the teacher demand obedience in order that the child may learn ultimately to control and to discipline himself. Blind, unquestioning obedience to any command of a stronger, more authoritative personality is not desirable. The parent who trains his child to respond that way may deeply regret it. Such a child, at adolescence, may blindly follow the leadership of any dominant personality, and it may be just the kind of person that the parent would not want his adolescent son or daughter to follow. We do not, therefore, want to encourage or expect children to follow *every* suggestion made by anyone, even a parent or a teacher. We want each child to learn to think for himself, to make his own choices and decisions, but to obey in certain situations. What are these situations?

The adults responsible for training children should choose a few things of vital importance and should insist that the child conform to certain standards in regard to these. The circumstances in regard to which obedience is required

and Reason

pline," reminds us that this word was originally a term for training, learning, and order. In its original usage it carried no implication of punishment for reprehensible conduct. The word implied *the art of making disciples*—that is, one who is *disciplined* becomes a disciple or follower of some particular way of thinking or living. Discipline in its true meaning always implies a personal, voluntary adherence to the views of one's "teacher." Discipline that is not also self-discipline and a discipline of participation is not true discipline; mere authoritative control is justified only as a means to developing self-discipline in the child.

Thus we see that there is no contradiction between true discipline and freedom. They are two sides of the same shield. The goal of parent and teacher is to discipline the child so that he becomes a self-disciplined, self-controlled individual, qualified for freedom, prepared to accept the responsibilities which are the price to be paid for his freedom.



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should include three types of situations: First, those involving danger, for example, safe crossing of streets; second, those in which routine habits, especially habits conducive to health (washing one's hands before eating), are being built up; third, those involving important consideration of others, essential to the child's learning to get along with other people in the world (waiting one's turn and giving others a turn in group play).

IT IS important that the adult be reasonable with respect to the behavior which he requires from the child. One must know of what each child is capable at his various levels of development in order to judge what it is fair to demand of him. If impossibly high standards are set, the child may be forced to be disobedient. Consistency is important, too. To be consistent means that if one demands (or permits) certain kinds of behavior one should always demand or permit them. Promises made to a child should be kept without fail, and one should never use threats as a means of discipline. A child should understand the reason why he *must* do certain things. He should understand what will happen if he disobeys. Then if he disobeys, the consequences which he was told would follow must follow as surely as the night the day. This inevitability of an understood punishment is important for the development of self-control in the child. It enables him to make a choice: he can control his impulse to do the forbidden thing, *or* take the consequences. If he prefers the punishment, then that challenges the adult in authority to find a more effective form of punishment.

What about punishment? Punishment, like obedience, is only a *means to an end*; it is never justified as an end in itself. The purpose of punishment is to prevent future repetitions of undesirable behavior. Only in so far as it achieves that purpose is it justifiable. Punishment must not be an expression of irritation or anger on the part of the one who punishes, nor should it ever be retaliation for the misdemeanor of the child. Its ultimate purpose is—like that of obedience—to help the child achieve desirable patterns of behavior through self-discipline.

Punishment, to be most effective, should be what Herbert Spencer long ago described as "natural" punishment; that is, it should if possible represent a natural consequence of the forbidden or undesirable behavior. Then the child can understand *why* the behavior should be avoided. A very convincing illustration of how such a "natural consequence" can help even a very young child to develop responsibility for her own behavior was observed by the writer recently when at the child's

home for dinner. The youngster, aged two and a half, had recently received some attractive building blocks with which she delighted to play. She had been impressed by her mother with the fact that she herself must always gather the blocks and put them away when she had finished playing with them. She was told from the very beginning that when she failed to do this she could not have the blocks to play with on the following day. Twice when the child had left them on the floor without putting them away she had been deprived of them for the day following.

On the occasion observed, the little girl had been allowed to play with her blocks in the living room before dinner. Later the child joined the family in the dining room at dinner-time, and as the hour was late the child was put to bed immediately after dinner. No one had returned to the living room and no one had remembered that the blocks had been left in the center of the living room floor. The child had gone through all her usual preparations for bed, had been tucked in snugly with her two favorite dolls beside her, when—just as the coverlet was being pulled over her—she suddenly looked up at her mother and exclaimed, "Oh, Barbara didn't put her blocks away!" The mother explained that it was now too late to do anything about the blocks, as the usual hour for bedtime was already past and it was time to go to sleep. The youngster protested, "Barbara *must* put her blocks away!" Finally the mother very wisely allowed her to get up, go into the living room, and quickly put the blocks away. Then the youngster went quietly and contentedly to bed. That so young a child should herself have remembered this responsibility and insisted upon seeing it through is evidence of the effectiveness of consistency on the part of parents. Here was a child who could definitely count upon the consequences of her own actions.

PUNISHMENT should have to be used *very rarely* if a child is being wisely trained. We must remember that certain types of behavior are to be *demanded* in only a limited number of situations—those involving danger, those concerned with routine habits conducive to health, and situations representing important considerations of others. In all other types of situations the child should be given some degree of freedom to choose and should be expected to accept the consequences of his own free choice. Even in that limited number of situations in which an adult requires obedience, ideal incentives can often be so effective that punishment can be dispensed with. Ideal incentives are the child's feelings of success and failure inherent in the activity itself. If the child is made to feel warmth of approval and favorable commendation

for the desired behavior, or if the activity itself is made a pleasant one for him, the question of punishment may never arise.

The beginning of choice may be said to be the beginning of freedom. Choice in regard to many things may be offered to children at two years of age or even younger. Making his own selection of wearing apparel, choosing which of two available vegetables he prefers to eat, freedom to choose any toy or play activity within his realm—these are experiences in freedom and responsible choice which may very early be given to any child. As youngsters grow older, the area of possible freedom for them should constantly grow as their capacity to take the responsibility for their own choices increases. A safe guide is the rule that a child may be given any type of freedom for which he is ready to take the responsibility. If whatever consequence or penalty his mistakes may incur might be a serious catastrophe or must be borne by another person, then he is not ready for freedom of that particular kind.

ILLUSTRATIVE of this is the fact that most parents feel it necessary to insist that a child of two to four years of age should never cross a street alone; at about four or five most youngsters should be ready to cross the street in a fairly safe residential neighborhood, provided they cross only certain streets and only at certain corners; after about the age of seven a fairly responsible child should be ready for freedom to cross the streets of his home neighborhood at almost any point. A similar pattern of growth in opportunities for freedom with increasing readiness for responsibility can be followed in regard to almost any ordinary activity of a child.

To plan training in this logical, orderly sequence presents a real challenge to the adults who train



children. It requires on the part of the adult in authority over the child several things. First, he must have knowledge of the processes of child development, so that he may know what it is reasonable to expect of a child at each period of development. Second, he should have clear-cut aims and goals in child training. Third, it requires patience to allow the child to do things for himself and a willingness to allow the child to experiment and to practice even at the price of occasional mistakes from which the child may learn. In such a well-balanced program of discipline and freedom, parents and teachers will lose their sense of bewilderment and confusion and come to a clear understanding of their own goals and a feeling of security about the methods which they employ to achieve their purposes.

A BOY of mine knew a lot about elephants, so we thought, for they inhabited his picture books. Later at the Brookfield Zoo in Chicago, he and I stood rattling a bag of peanuts, and after a while out from under a dark shed, the great animal shuffled forth. In the meantime the boy's eyes were riveted on the ground; obviously he was expecting a small creature like a mouse or a rabbit. As the shadow and sound of the elephant made themselves known, the boy involuntarily retreated from the barrier, so that when the elephant's trunk waved into view, he was thirty feet away, eyes and mouth completely rounded. What was in his mind was clear, and he said "Daddy, why didn't you tell me he was so big?" Well, nobody had thought to tell him. On looking over his picture books, we discovered that all the animals were represented singly, the elephant no larger than the mouse or the dog.

— George D. Stoddard

A Few Square Yards of Peace

THE next regular news broadcast over this station will be heard at . . ." My husband leaned forward and turned off the radio. In the sudden silence we too sat silent, reweaving the frayed edges of our emotions.

It was one of those evenings when another major crisis seemed hovering on the brink of time. Anything might happen at any moment—in England, the Mediterranean, the Balkans, the Far East. Restlessly unable to keep our minds at home, we had dialed one station after another in search of news—bringing into our living room this foreign correspondent, this reporter, that commentator. Now, with a twist of a dial, we re-established the fact of distance between our home and the wrecked cities of Europe. It was as if the two had been joined, throughout the evening, by a taut rubber band that now snapped back to its normal length, leaving the ancient space between them. The silence was comforting . . . only, we



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could not be sure, even while we savored our private peace, which was the truth and which the fiction: our nearness to the war, or our remoteness from it.

From some hidden recess, my mind dug up, suddenly, remembered phrases of poignant, ironic beauty: ". . . they shall beat their swords into

BONARO W. OVERSTREET

plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid. . . ." Thus Micah had dared to dream more than seven hundred years before the birth of Christ . . . and his hope had been the hope of common humanity ever since, and of the greatest men and women of all ages—and tonight over darkened cities, bombers were between man and the stars, so that when he looked upward, he looked with fear. ". . . they shall sit every man under his vine and under his fig tree; and none shall make them afraid. . . ."

My own vine and fig tree, where I sat and was not afraid, was this little house in the woods of Westchester County—this living room, where fire burned in the fireplace; where candle-flame threw warm light on the shelves of books, and the dishes on the sideboard; where my husband was beside me. Here a generous fate was letting me keep for a while—for how long?—a peace already denied to millions upon millions of my fellow humans. How could I deserve this peace? What spirit must I build into my home as my gift of gratitude to Providence, my declaration of responsibility?

MY ROVING eyes rested again on the sideboard, relishing the play of light on plate and cup and copper bowl, and I became aware of one way in which my peace must be an active peace: In my home I must recognize and cultivate all the bonds between man and man that have nothing to do with economic rivalries and national hatreds. Here in my living room, nation did not hate nation. The dull green plates on the top shelf of the sideboard were from Italy; the burnt-orange plate between them, from California; the carved wooden mugs in front of them, from Sweden. On the shelf below, in a luminous line, stood dark-red lacquer plates that a friend once sent me from Japan; and they had no quarrel with the English Wedgwood, the satin-smooth green vase from Holland, the tea tile from Finland, the nest of ash trays from China. Nor did any of these have any quarrel with the tall brass New England candlesticks on the mantel or the carved wooden figures from Bali that stood between these; nor any quarrel with the Czechoslovakian rugs on the floor.

As this living room held in harmony all these

physical objects from the ends of the earth, so I, in my spirit and my words, must hold in harmony the creative unities that lay back of all of them. I must not let myself become a little hater, the sort of little hater that can have no faith in the basic oneness of mankind; that makes drama and excitement out of pretending that everything ever made by the people of a rival nation is unfit to live with. ". . . and they shall sit every man under his vine and under his fig tree, and none shall make them afraid. . ." For myself, I realized suddenly, I would like to paraphrase the second part of that: ". . . and I shall make nobody afraid. . ."

This, it seemed to me, was the first gift I could make to mankind—and to my own family—in return for the gift of peace: I could continue to love the good and beautiful and true, regardless of the spot on earth from which they chanced to spring; and I could use the fact that they did spring up from all soils, in all ages, as an unanswerable argument for there being something in common to build on—something quite independent of class or color or nationality. No one in my home must ever hear me commit the spiritual crime of speaking as dictators and hyper-nationalists speak—as if goodness, beauty, and truth were local, trademarked products.

THE MORE I thought about this, the more clearly I realized that I must, in my home—in this little sphere of influence where I really can have something to do with the moods and attitudes that are cultivated—make peace a positive and active way of life. I must not make it merely an absence of actual conflict.

Because I am living in an age when all things seem to be in flux, I must distinguish for myself and those around me between the permanent and the temporary in human affairs. I must not let the fact of change—or, worse, the fear of change—create an atmosphere in which I, and my family, behave as if there were no longer anything at all to count on. Human history is a double record—of permanent values, and of ever-changing efforts to express these values in objective form: in institutions, habits, ways of behavior, physical trappings of one sort and another. Always, in short, there is the house made with hands, temporary on the earth, and the house not made with hands, eternal in the heavens: the mortal institution and the immortal dream that it tries to embody.

Every permanent value—kindness, justice, integrity, love—is larger than any form that has ever been made to hold it. The forms have to be changed time after time in order to keep the value unchanged. This is something that must be recognized in the philosophy of my home. I must be able to keep those around me from getting lost in a wilderness of change by equipping them, as best I can, with a compass of permanent values. I want them to be changers—active, eager, enlightened changers—of inadequate, outmoded forms. But I want them to know, always, that change must be justified by the clear, specific wish to give more suitable expression to permanent human values. Only if they do know this, I think, can they avoid both fear of change and a whimsical wish to go contrary to the old merely for the sake of being different.

In the home, once more—if it is to be a center of peace and an agent of peace—I and my family must learn to accept responsibilities. I remember hearing the mother of three small children say, not long ago, that schools nowadays are so much better equipped than any home to teach children how to get along with one another that she is just leaving most of the training for the school to do. This mother justifies her abdication of responsibility on the ground that if she tried to make the youngsters do this and that, she might be telling them just the opposite from what their teachers tell them. I was in nowise convinced by her line of reasoning.



• Ellis O. Hinsey

Schools are all very well. They have work to do that is their work—and the home should, I believe, cooperate with them in every possible way. But it should not expect them to do both their own work and the work of the home.

In the home, each individual, no matter what his age may be, can carry on responsibly some work fitted to his powers that will contribute to the common welfare. Such work is not a burden. It is a means by which a child can get a first self-respecting taste of what it means to live in a society where every individual must do well the work for which others depend upon him if all alike are to prosper. Many years ago, the philosopher John Locke argued that the best incentive that could be given to children of all ages to study and to acquire new necessary skills was a chance to feel that their ability to fit into society would depend upon their acquiring these. He felt that every opportunity a youngster had to feel himself a useful part of the group-life contributed to his self-confidence and maturity. The tasks allotted to each child in a home, it seems to me, should be such as to convert into fact this insight of John Locke's: each child—and each parent—should have a chance to make of his work a strong bond to unite his atomic self to the human race.

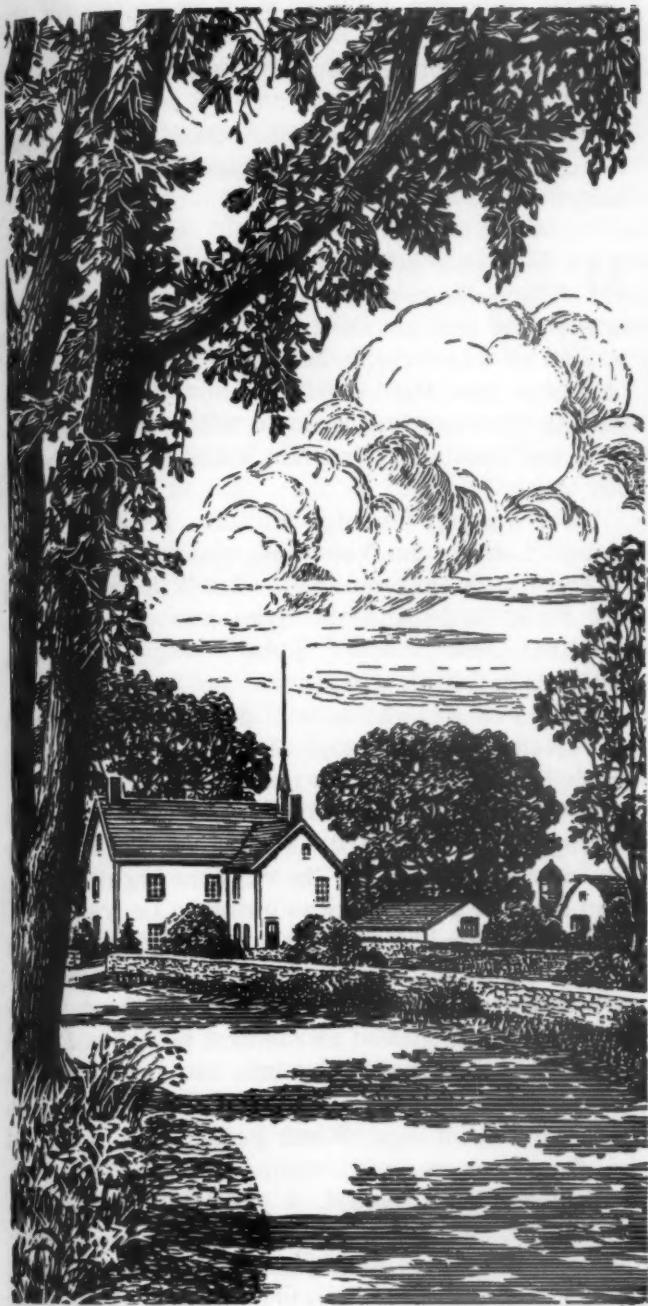
BUT LEGITIMATE self-expression must be as much a part of home life as responsibility and work well done. More than any other form of government, democracy depends for its strength and richness upon the development of the unique powers of each citizen. The very essence of our system is its belief that the powers of individuals are worth cultivating, not only for the private happiness of these individuals, but for the sake of the special contributions they may make to the public welfare. In my home, I do not want any honest question to be turned aside with a dishonest answer; nor any shy private thought to be dragged out into the limelight and made to appear funny; nor any legitimate enthusiasm to be squelched because it causes a certain amount of clutter; nor any unique way of going at things to be called queer. Within the walls of home, I want every separate individual to have a full chance to realize his own finest hopes by the best methods he can ingeniously devise.

Finally, in my home, I want to encourage the security of inner resourcefulness. No one of us, today, has any way of knowing what the children among us, when they grow up, will have to use—or have to do without. We know that we face a future in which unpredictability looms large. I want the members of my family, therefore, to have as many spiritual resources as possible that are independent of changing circumstances. In so far as

I can, and for as long as I can, I want to give them what we call the benefits of a good standard of living—education, good food and clothing, medical care when they need it, and enough in the way of possessions to let them tap a wide variety of experiences. I want the person who enjoys photography to have a camera; the one who enjoys music to have his collection of cherished records; the one who enjoys books to have books around him; the one who loves the theater to have the chance to see good plays. But each experience that is tied to a material equipment must, to be justified, net the individual some skill, some insight, some beautiful memory, that makes him a little more independent of physical resources than he was before. I know from my own experience that there are spiritual goods not to be bought in any store—although it may be handy enough to own first-rate rather than second-rate equipment for them. I want every member of my family to have enough in him in the way of spiritual resources to be immune to the petty boredoms, fears, irritabilities, and hatreds that may be rife during his lifetime.

WE are living in a world at war. I can, by turning a dial, cut out the tense sounds of war—but there is no dial I can turn to cut out my ever-present awareness of it. I do not know what lies ahead for the human race—or for that tiny fraction of the race that I call my family. Because I do not know, I must be all the more certain that the values which seem finest in the long perspective of history—brotherhood, integrity, creative imagination, generosity, spiritual resourcefulness—are given a day-by-day expression within the walls of my home.

When I was a child in high school, studying Latin, one of the old Roman proverbs I had to learn was "In time of peace, prepare for war." In my home, today, and among my friends, and among all the strangers I meet and pass, I want to try to put into practice the opposite command: In time of war, prepare for peace. Every war must end at last—and beyond it must lie some kind of peace: a peace that can be no better than the minds and spirits of its makers. The peace that will someday be made, around some council table, is already being made, day by day, around the breakfast, and lunch, and dinner tables of millions of homes—wherever families are talking over world affairs; wherever parents are preparing their youngsters to look in one way or another upon members of different races and nations; wherever people, young and old, are tasting the heady wine of hate and fearfully enjoying it. Within the walls of my home, I want every word, every habit, to be such that the people who are made by them may become fit to be makers of peace.



The Long Day

ROBERT P. TRISTRAM COFFIN

PETER WINSHIP had saved up everything he had wanted to do for months for that one April Saturday.

First thing, he was going to make a sail out of the tablecloth his mother had discarded. Then he was going to take William Getchell, his best friend, over to Goose Island in his new boat. They were going to take their lunch with them and eat out. There were some big bull-spruces there Peter had been wanting to climb for two years. After they had got tired of looking at the ocean from a tree-top, they would come down and go flounder fishing. William was to do the rowing, and Peter was going to stand in the stern with the long flounder dart and watch for the two eyes staring up at him from the mud. When William had rowed up without a splash to the fish, Peter would let him have the iron hard as he could stab it. He would spear plenty flounders for supper.

After he had speared the fish at the bottom of the bay, Peter was going to come back to the farm and start the camp in the spruces he had planned so long to build. Then he and William would gather spruce gum. If there was any of the day left over after that, and if William did not pan out as exciting as Peter hoped he would, Peter was going to let William go home and go off by himself in the upper pasture to look for mayflowers. It was time they were blossoming there. He knew a secret place. Then he might take the flowers over to the old Trefethen place and see if that new girl there with the molasses-candy curls would like to have them.

Her name was Lucy. Peter had found that out at school. Lucy Corey. She had thanked him for saving her doll that day when he was going by in his boat on wheels. She told him how the doll happened to go adrift. She had been playing Moses in the bulrushes. Her mother had called her to come and help get the hens in, and she had to leave Moses for a long time. When she came back, the stream had risen some inches so that Moses—his real name was Dinah—was off on his travels.

THE sun came up bright as a new penny that April Saturday. Through tedious winter-bound months Peter had dreamed of the things he'd do, the first spring holiday. There was a boat to rig with a tablecloth sail, an island to explore—it would take a long day indeed to carry out his plans! Then at breakfast his father said: "I want all hands of you boys to help clear the pasture." . . . What followed will appeal to all who have a natural sympathy for the adventuring heart of a boy.

Lucy's eyes were just the same kind of blue as Peter's best glass-alley. She had not asked him why his breeches were so white on the seat that day from his sitting on the damp flour bag. She seemed to know just what not to ask about. She was nice.

Probably Lucy did not know where to look for mayflowers, being new to the place. Peter would tell her about his secret spot and offer to take her there. William would not be around, and it would be all right for him to take her. Maybe, though, it would have come on dark by then, and they wouldn't be able to find many flowers. But he would show Lucy the place, and she could look next day.

Peter would have to get up early, to get all that playing in. So he went to bed with the stars. And he prayed for a sunshiny day.

The sun was as bright as a new penny when it came up, and Peter came up with it. He broke one of his knickers' straps, he was so much in a hurry getting into them. He tied the leg up with a string.

Peter went out to the woodshed and rigged the sail to his mast. William wasn't very handy at working with ropes. He might as well get the sail rigged before William hove in. He got the flounder dart and sharpened the point on it.

The family were all up and piping hot for breakfast when Peter got back to the house. They all sat down to the thick yellow fried cornmeal-mush and molasses.

IT WAS in the middle of his fifth slab of cornmeal that Peter heard his father throw the bombshell.

"I want all hands of you boys to help me clear the pasture today. Jerry White has put me off and can't come, so you boys must shake a leg and give me a hand. Eat hearty, for you've got a lot of fencing to do and a lot of brush to cut and carry. Pitch into that mush!"

Peter stopped chewing. He could not get his mouthful down for a long time. When he did get it swallowed at last, he spoke so fast the words tumbled all over one another.

"But, Pa! William and me—we've got it all planned. We're going to Goose Island. And we—I've got the sail all rigged up. We have to climb trees and spear flounders and eat our lunch outdoors and start building our camp and gather spruce gum and pick mayflowers and everything!"

"Hold on there, Peter!" said his father. "You can do all that some other day. Plenty time coming for playing. We got to mend the fences and clear out the brush before it comes on green enough to let the stock out to feed. Pasture's greening already. No time to lose. We got to get at that pasture right now. And we'll need all

hands. You can help us a lot dragging off the brush we cut."

"But I've got William coming, and he expects to go sailing."

"William can lend a hand, too. He'll come in handy. Bring him right along. We'll keep him busy!"

MR. WINSHIP got up and put on his bush-gloves. The older boys got up, too. They all went out to the shed and got the tools. Peter sat still in the wreck of his bright holiday. He watched the others go past the kitchen window with the horse pulling the drag loaded down with axes and crowbars and spools of wire. He heard his father sing out to his friend:

"We're going fencing, William. Peter's coming along. Lots to do. You come along, too."

And didn't that renegade of a William Getchell fall right in behind the drag and go off to the pasture! And Snoozer, Peter's dog, fell in, too, with his tail high with joy.

Well, Peter might as well go, now they'd taken his friend and his dog. He got up slowly and headed south toward the pasture.

It was going to be a fine day. The robins were calling in the orchard. The bay was sparkling like dust of diamonds. The sky was high and blue. And all that good day was going to be wasted!

Peter located them by the great shouting that was going on.

It seemed they had routed out a whole family of woodchucks almost at the first posthole. Peter's dog Snoozer was digging into the family's front door and making the dirt fly in all directions with his yellow hind legs. When Peter came up, he got his face peppered with clods.

Nobody knew the art of woodchuck-digging as Peter did. He had to take charge of it. Snoozer was a wonder, but he needed guidance and brains. Peter got William Getchell to help, and they closed up John Henry Woodchuck's back door. After an hour of tunneling, they got down to the chucks. They got them both—Mr. and Mrs. Woodchuck. One for Peter and one for William. Now they had the bears for their circus. They tethered the animals to a tree with a wire.

It was just a step from the woodchuck-digging to helping with the postholes. And Peter and William also helped with the cedar posts. They helped paint the points with the creosote, and held them while Peter's big father hit them with his maul. It was kind of fun feeling the trembling go all through them each blow of the maul. And Peter's father swung the maul as Peter would a hammer. It was fun feeling the wind of it. His father never missed or whacked their fingers. His father was a good one.

The stringing of the barbed wire was exciting, too. Peter took one end of the crowbar that held the spool, and William the other. They walked along, and the wire unwound, and Peter's brothers nailed it to the posts, with their mouths bulged full of the staples they were using.

At the bank, where the fence slanted down to the salt water, there was a fine hullabaloo that never could have been arranged in a hundred years. Peter's father and John, the oldest boy, were handling the barbed-wire spool, and it got to spinning hard, jumped away from them and tore half the leg out of John's trousers, and went splashing into the bay. There was a great to-do. Everybody shouted and gave orders. They fished the spool up at last.

AFTER THE fence, it was stone walls. Peter and William went along, one on each side, and picked up the stones the frost had heaved off. They watched the others and learned how to put back the stones on the teetering pile so they stayed. The small ones, anyway. Peter's father had to lift the heavy ones. Peter found twenty different kinds of moss, and stuffed his pockets full; and he found boxberry leaves and chewed them till his mouth was full of pungent fire. The red leaves left a lovely lingering taste on his tongue. They found spruce gum galore, and Peter stuck his shirt pocket up with a lump of it big as a hen's egg.

And didn't Peter find a new patch of mayflowers, bigger and pinker than any he'd ever seen, behind one jog in the wall. There was the place to bring Lucy! No sense bothering with the small white ones. She could get a lapful here in ten minutes, without any trouble.

Squirrels and chipmunks lashed themselves to a frenzy over Snoozer. The woods rang with the chattering of them and the laughter of the boys. Peter and William found a spruce higher than any on Goose Island. They climbed to the top and lay stretched out on a thick bough solid as a floor. They could see a half circle of the ocean all lit up with the sun and the bright waves running under the strong wind. They could see half a dozen lighthouses.

The two boys were so busy they did not realize how far the sun had gone across the sky till their stomachs reminded them.

Peter's father called them

to dinner. And it was a dinner right out there in the sun and the wind. Mrs. Winship had sent a huge ham along in a basket, and a mince pie. They ate the ham cold. Then Mr. Winship built up a fire and heated the mince pie hot. Peter was hollow as a grass stalk in the spring. He had never tasted anything so good as that hot pie out in the cold wind.

After dinner was better than before. For then the older boys and their father sailed into the junipers with their axes. They hacked them off at the roots and left them sprawled all over the ledges like octopuses. Peter and William dragged the sharp-smelling brush and heaped it into piles. Then Peter's father touched a match to it. A red flame stood up in the wind. He went on to the next. High flames stood up all over the pasture slope. The juniper crackled like popcorn and gave out a beautiful smell. The sparks roared upward in the wind. Fire and smoke were all over everything. Peter ran with blazing sticks from one bonfire to another. He singed his hair and eyebrows, burned holes in his knickers and in William. Snoozer ran yelping with them. The boys danced from bonfire to bonfire like young fire worshipers. There had never been so much fun since they had been born. One bonfire at a time was all they had ever dared to hope for before. Now they had fifty. They played they were Indians and the brush piles were villages full of palefaces. They ran from village to village and set them all afire and heard the people yell as they went up in sparks in their beds.

The flounders and Goose Island and the camp in the spruces were something small and far away.



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The sun was gone suddenly before they even noticed it was getting low. A dozen fires were still going. They grew brighter with the evening. A chill came over the world. Peter's brothers were gathering up their tools in the dusk. The wind was rising. The evening smelled of fir and juniper. It came over Peter all of a sudden that he had been working all day and thinking all the time that he was playing! Peter was sorry the day had gone.

BUT THE long and lovely day was not over. Peter's father did a wonderful thing. He raked the hot embers off a big ledge where he had been burning junipers. Then he fetched out a roll of blankets from the drag. The others had started home, but Peter and William stared wide-eyed at what Peter's father was doing. He unrolled the blankets on the place where he had swept off the embers.

"See, boys, here's our bed. We're going to sleep out, we three. We've got our bed all warmed up for us. And it will stay warm all night. Come on. Let's turn in."

The man lay down on the blankets. Peter and William got down by him, one on each side. They turned the blankets up around them. They felt the earth warm as toast under them. The heat came up and filled their bodies. Peter's father took some

sandwiches out of his coat pocket, and they ate supper on their backs side by side. There had never been a bed like this since the world began! Then the man sang. Peter's father's singing was a good thing to hear. His deep voice went off lovely and clear into the high night. It mingled with the stars that were just beginning to come out bright. It was the kind of night a boy only dared to dream of.

Peter felt his father all warm and strong beside him. It made him tremble with joy to be outdoors with him this way. Peter felt the fire they had printed in the earth all day with their bonfires coming up into his body. The earth was holding the three of them up warm under the stars. This was the greatest adventure of all.

Peter's father stopped singing. It grew quiet except for the wind. That went singing on and on. The stars got higher. Peter began to drowse off. He went down into a dream. And in the dream his father suddenly was the whole earth and was warm and full of life. He was full of fire. And he was holding his son in arms that would never grow tired. He was holding Peter up among the great bright stars. He was keeping Peter safe and warm out in the lonesome emptiness of space.

Peter would always remember that day and that dream.

A Fire at Night

*A man should kindle once a year
A fire after dark and peer
Across this little world of light
Into the faces of the night.*

*On such a night of sparks and gust
He reads the Apocalypse of dust,
Knows, without his brain to guide him,
The emptiness and fear inside him,
The loneliness and bitter plight
Of a creature fed on light
Which must burn out. He hears the tread
Of vast feet above his head
Where the future and the dark
Lean above his dying spark.*

*And as he tends the tender shoots
Of fire, he can feel the roots
That grow from him and reach out far
Till their tendrils clutch a star.
He feels the safety of the sky
Curved about him cold and high,
He comprehends eternal life
Keen before him, like a knife
Between him and the silence going
Beyond the reach of any knowing.*

*It is good to stand with flame
By the gulf that has no name.*

By Robert P. Tristram Coffin
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Projects and Purposes

BY NATIONAL CHAIRMEN

HEADLINES glare in daily papers, and radios blare hour after hour about the need for defense programs to meet existing emergencies. With the acceleration of all these activities, the Juvenile Protection committee is intensifying its program to meet the special challenge of protecting youth's welfare in the present crisis. Realizing that numerous readjustments must be made in homes, schools, and communities in order to cope with defense emergencies, the committee is on the alert for new problems growing out of national defense which may jeopardize the normal development of youth or lead to delinquency.

Thousands of young men may arrive in a community today before the inhabitants are fully aware of their coming. In addition to the problems of housing, sanitation, and recreation facilities, many social factors are involved. Some individuals do not meet all the military requirements and are sent back home; readjustment to their own community life may often prove difficult. With the movement of such numbers of men, and the mass shifting of jobs and residences, family tensions will be strained to the utmost. When fathers of families are called into service for an indefinite period, a certain amount of disintegration of family life is apt to follow. Divorce will too often be the consequence unless the home is prepared to meet these changes. Although a number of agencies are concentrating on safeguarding the young men called into service, the readjustments that young women will be called upon to make are likely to be overlooked. Home morale will be hard to maintain, there will be a lack of normal social activities; and a sense of futility toward married and family life will prevail unless constructive thinking and planning, and wholesome recreational activities, are encouraged in every possible way.

These are problems with which the Juvenile Protection committee is particularly concerned. Under its guidance, existing and anticipated needs may be deter-

mined. We shall discover what extra preparedness is necessary in order to promote wholesome family and community life in a defense situation, and in order to protect youth in service, so that our young men may go back from training better citizens—back to better homes.

—REHAN S. WEST
Juvenile Protection

KEPPING mentally healthy, and bringing children up to well-adjusted maturity, was relatively an easy task in the times when life flowed in a leisurely and simple fashion. All that was necessary was to acquire a set of habits which outwardly brought each individual into agreement with accepted social usages. There was plenty of room for privacy. Each person could work in his own way and at his own pace. International crises were in most instances remote. Wars were fought on the battlefield, by armies; not from the air by squadrons intent on wearing down civilian resistance. Consequently, many people who may have been far from mentally healthy in our sense of the word—that is, in command of themselves—were able to drift through life without a breakdown or an obvious maladjustment.

Now we live in a hectic world. Our cities are crowded, the pace of life is swift; work is mechanized and split up into simple tasks which have to be performed with the regularity and speed of an automaton, without any concern for the strength, natural inclinations, and physical peculiarities of the individual. When a crisis comes upon us it comes with the speed of an avalanche.

It penetrates to us through print and over the radio. It intrudes upon our privacy throughout our waking hours. It threatens us vitally and personally; a person must be truly in command of himself to withstand a crisis in such a world. A child must be taught more than a superficial set of polite habits if he is to walk through such a life with a firm step and steady purpose, yet with-

CHALLENGED by the current crisis, the Executive Committee of the National Congress recently adopted a statement on the role of the parent-teacher association in the nation's program of total defense. National chairmen here amplify this statement by relating the specific services of their committees to the problems which compel our immediate attention.

without treading on anyone's toes. As a result we are forced, by the very quality of our life, to investigate the fundamentals of mental health, and devise methods to make of ourselves and the children in our charge men and women whose mental health is profound and unassailable.

One of the fundamental qualities needed in the modern world is pliability. All our habits, emotional attitudes, and ways of doing things must be completely flexible, ready for instantaneous changes if the situation demands it. Children need to be given the security of a life philosophy, of ideals and purposes; but in the choice of ways and means they must remain complete pragmatists, deciding from situation to situation what course to take without any preconceived notions to direct them. They must be ready to discard any secondary habit or notion which does not suit their purpose, even if it has been approved by tradition and the usage of the ages.

Children need be taught to know the past, revere it, and learn from it, but never cling to its methods. They must use it merely as a foundation stone for a future which they must build to suit the world they live in, not that in which their forefathers lived.

During the First World War, psychiatrists felt that shell shock was not a special mental disease, but that the rigors and terrors of the war simply brought forth a latent maladjustment of emotional conflict, which had remained glossed over by a veneer of conformity during the less exacting pre-war days.

Aldous Huxley, in his novel *Eyeless in Gaza*, states that if we hope for peace we must begin with individual human relationships. We must get to understand ourselves and others to such an extent that all our human relationships become gracious and friendly. We have no right to expect complex human aggregates such as nations to live in peace with one another as long as there is disharmony in the much simpler individual contacts between men.

Thus, the task of mental hygiene in a crisis is to develop greater and stronger men and women who will be pliant and yet invulnerable, so that they will be able to conquer circumstances by adjusting to them. Instead of letting a turbulent world destroy them, they will take it into efficient, calm hands, and mold it into a better future.

—JOSEPH MILLER
Mental Hygiene

IN AMERICA'S program for total defense, the high school parent-teacher association holds a key position. The youth of our secondary schools, no longer children but not yet adults, need special

guidance now that a great national emergency has arisen to augment the usual stresses and strains of adolescence.

We know that in the strength or weakness of its young people, steadily advancing to fill the ranks of maturity, a nation stands or falls. Our teenage boys and girls of today are tomorrow's front line of defense against the enemies of democracy. We must see to it that they are strong in health, in character, in all the capacities for a full and satisfying adult life; above all, we must see that they are strong in the understanding and practice of citizenship in this democracy we prize so dearly.

Every activity of the high school parent-teacher association offers opportunities for cooperation with the national defense program in some area which will serve and strengthen American youth. Health, recreation, school education, homemaking, legislation—each plays a vital part.

Paramount problems today in many communities are the protection of health and the provision of wholesome recreational and social facilities for the young people. When community life is to some extent disrupted by the establishment of near-by training camps or defense industries, the problem may become acute. In every community in America, however, regardless of whether it is caught up in the immediate sweep of defense preparations, boys and girls are entitled to a variety of wholesome recreational opportunities which will enable them to meet in a friendly, informal way, and to put to good use the greater leisure which is theirs in this mechanized age.

How much does your community offer in the way of wholesome recreation (which has such a vital relationship to health)? Are there undeveloped or unused recreational resources such as parks, game sanctuaries, places for riding and hiking and nature study? Are there near-by camps, beaches, and picnic spots? Are the school buildings open in the evenings to youth for organized recreation? Is there widespread interest in flower gardens, home amusements, and clubs and societies? Are the churches available for youth activities? Can it be said of your community that "It is easier to find a place to drink than a place to play?"

The high school parent-teacher association is the logical group to awaken the community to what it owes its boys and girls. Its services in promoting the health, happiness, safety, and general welfare of youth can be more valuable today than ever before in the history of our parent-teacher organization.

—MATTIE B. H. HARTT
High School Service

Youth and Their Needs

FLOYD W. REEVES

YOUNG people need work. They need education. They need health services. They need recreation. Having these things in proper measure, youth will bulwark the strength of America. We all know that many youth do *not* have these opportunities on the scale which they merit and which the national safety requires.

The White House Conference on Children in a Democracy saw these needs, and its report offers us well-considered recommendations regarding them. Now those of us who are thoughtful and earnest are asking this vital question: What can we, as parents and teachers, do in our own communities?

If we agree that the needs exist, and are willing to agree on methods of action, then we must consider immediate steps toward putting the suggestions of the White House Conference into effect wherever we may be.

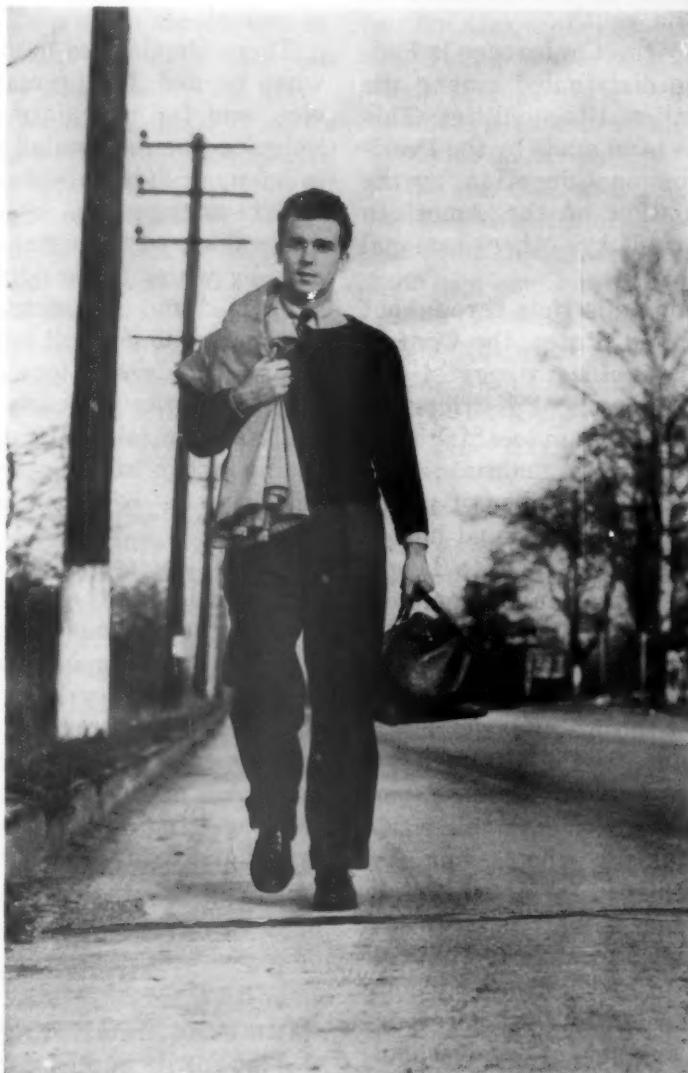
Next Steps for American Schools

IN 1941 there are more young people from fifteen to nineteen years of age in the nation's population than ever before, and more than there will be again, at least for a long time to come. We know this because we have only to look at the record of births in years already past. The number of these young people is now 850,000 greater than it was in 1930, and 1,800,000 greater

than the estimate for 1950. And the significant fact is this, that for many thousands of these young people today there is little or no prospect of lucrative employment. Their choice lies between school and idleness. That is why, to use the words of the Conference report, "the extension of public school opportunities for persons up to eighteen or twenty years of age is now, and will continue to be, an urgent need." Only three-fourths of those aged fourteen through seventeen are now in school.

It may come as a surprise to many of our good citizens to be told that our country is insufficiently supplied with schools. Educational opportunity for every child and youth according to his capacities is a distinctly American ideal. Access to schools, both elementary and secondary, has long been thought of as the birthright of American young people, an important means of lessening unjust inequalities in the condition of our people.

But here, as in other spheres of our national life, performance does not keep pace with professed beliefs. It is alarming to notice that in many parts of the country, especially in rural states and regions, high schools are still inaccessible to some young people. Among the various states, and among school districts within the states, there are great



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differences in ability to support necessary schools, and these differences threaten to widen those inequalities of educational opportunity which are so manifestly at odds with the principles of democracy.

In a recent year one Southern state was able to spend only \$19 per child (five to seventeen years of age) for public schools, in comparison with the average expenditure throughout the country during the year, which was \$58. One state spent \$109. These differences are not due to unwillingness to support education. Experts agree that the state spending less for that purpose was actually doing more in proportion to its available resources than the average state. It happens that the states less able to support schools often also have more than their share of children and youth.

The answer proposed by the Conference is Federal aid for education, so distributed among the states as to reduce educational inequalities. This same recommendation has been made by the President's Advisory Committee on Education, by the American Youth Commission of the American Council on Education, and by other national bodies.

Looking at the local school districts throughout the rural parts of the United States, the Conference made two other very significant suggestions. There are thousands of small school districts unable to support modern schools from local taxation of property, and indeed unable to maintain good schools at any rate because the number of pupils within their borders is too small. We must hasten the merging of these small districts into larger units having enough pupils to maintain a complete school system, and having larger ability to supply substantial support from local taxation.

But this is not all. Even if every school district were large enough to meet these standards, financial assistance from the state would still be necessary. The local unit can tax only homes and farms and other real property. In earlier days this was a sufficient source of revenue for schools, but now that so much of our wealth is in forms which can be taxed only by a governmental unit as large as a state, it is no longer just or possible to think of the support of schools as properly coming wholly from the local district. That is why the Conference recommended that state support of local schools be increased, and apportioned in such a way as to reduce educational inequalities.

The Health of Youth

HEALTH SERVICES for young people in schools and colleges often leave much to be desired. As for those between the ages of fifteen and nineteen who are out of school (the majority), the

United States Public Health Service has pointed out that this group constitutes the most neglected group of the entire population from the standpoint of health service.

The Conference recommended that these young people be protected more fully than they now are by legislative prohibition of employment in occupations particularly hazardous to their health and safety. Routine physical examinations should be available to them in clinics. These should include X-ray of the chest, for the period of youth is the time of greatest danger from tuberculosis, with the exception of those types of the disease which arise from occupational hazards. It is important that the simple tests for tuberculosis be universally available for young people both in and out of school.

There should also be provision for medical care when needed, for premarital and preparental advice, and for psychiatric counsel to prevent and improve mental maladjustments which develop in many individuals during the stressful period of late adolescence.

Speaking of the fiscal and administrative measures by which these necessary services should be supported and organized, the Conference reported that more money will have to be spent by government at all levels—local, state, and Federal. The responsibilities of each level, administrative as well as financial, will have to be defined. The confusing array of agencies, public and voluntary, will have to be brought into a comprehensible system.

Here is something we can look into in our own communities. Is the city or county health department well organized and adequately supported? Is there effective cooperation between public authorities and voluntary health agencies such as local chapters of the American National Red Cross and local units of the National Tuberculosis Association? Are the young people, in school and out, really getting the essential services which their safety and future strength require?

Recreation as a Builder of Strength and Morale

THE SCHOOL has always been concerned about play for its pupils. More recently the public has come to realize that since the school must maintain a playground, and should have a gymnasium, music rooms, craft shops, and a library, these facilities should be put to the fullest use for the benefit of the whole community.

The regular instructional program of the school must have first place, and children and youth in school should have first claim upon the school's recreational facilities. But this need not prevent

the use of these facilities by youth out of school and by the adults of the community at times when this does not interfere with the regular school activities.

It is possible to construct school buildings in such a way that the parts used for recreational activities can be separated from the parts housing classrooms and study rooms. This greatly simplifies community use of the building for recreational purposes without friction or disruption of regular classroom activities.

Many cities now maintain playgrounds apart from their school buildings. Sometimes these are operated and supervised by a public recreation department which has no administrative connection with the schools. Community playgrounds are necessary and desirable. To a large extent, recreation must be carried on in small local units—in simple words, people must play where they are.

This means that it is all to the good that we have a great many small community playgrounds scattered throughout our cities. The activities of these playgrounds should be coordinated with the recreational activities of the public schools, so that there is not a disjointed and lopsided complex of activities in which some children and youth get too much activity and others get too little. For this reason the Conference recommended that every effort be made to plan and achieve a well-balanced, diversified, and comprehensive community recreation program which would include the public school facilities, the community playgrounds, the parks, museums, libraries, and all other agencies having a contribution to make to the fruitful use of leisure time.

This planning should bring within its scope the private as well as public agencies, including the YMCA, the YWCA, Jewish community centers, and Catholic youth organizations; boys' clubs, the Boy Scouts, the Girl Scouts, and the Camp Fire Girls; and settlement houses and other social agencies. In rural areas it must include the Future Farmers of America and the 4-H Clubs, as well as the community-wide or county-wide organizations for older rural youth which are now having auspicious beginnings in many places.

Here again each of us can begin right at home, whether our community is on the shores of the Pacific, or on the prairies of the mid-continent, or along the Eastern seaboard. The same type of initiative and the same principles of organization and action apply equally to communities among the palms of Florida and in the snows of Maine.

Community Responsibility

AS PARENTS and teachers, wherever we may be, we can look about us and bring together our own local resources. We can take steps to see that our own local young people shall not be without work, without school opportunities, without health services, or without recreational facilities.

Where local resources are not sufficient, we can see that our communities do all in their power with what they have available, and that they keep alert to cooperate with the state and Federal governments in putting to use the aids which may be had from state and Federal sources.

We can keep in touch with our boards of education and our city or village councils and our county authorities, and keep them informed about what our young people need most urgently to maintain their strength and morale. We can suggest the necessary measures and indicate that we stand ready to do our part in carrying them through.

We can talk with the near-at-hand administrators of the National Youth Administration and the Civilian Conservation Corps, and find out just how our community can sponsor useful projects which these agencies may be able to carry on, giving useful work and training to some of our own young people who are now jobless.

We can know just how many of our local boys and girls have left school, just where they are, and what they are doing. We can know which ones ought by all means to have a chance to continue their schooling, which ones must have a chance to earn money, and which ones urgently need health service. We can keep our own service clubs and women's clubs informed about these facts, and get something done about them.

As citizens, too, we can take a definite position regarding the state and national issues which have important bearings on the welfare of our young people and the future strength and safety of our nation. We can study the facts and form our opinions and make them known. We can decide whether the Civilian Conservation Corps and the National Youth Administration shall be expanded, whether we shall have Federal aid to the states for education, and what the nation and the states should do about health and recreation for youth.

That is the way democracy works. In our hands, and in those of our young people, rests not only the future strength and safety of America, but also the quality of American civilization now and in the years to come.

This article describing the situation of youth today is part of a series interpreting the findings of the White House Conference on Children in a Democracy.

Editorial

APPRENTICESHIP IN LIVING—FRANKLIN BOBBITT

A PROFOUND change is coming over education. It is entering on an advance more fundamental than is generally realized.

Schools have educated by having children sit at desks and study textbooks until they could answer all the questions. When they had done this for enough years with enough books, they were pronounced educated. In a place apart from life, by the easy method of reading, listening, and talking, they were prepared for life.

The fruits of that simple plan have not been good. The population that operates our democracy, both leaders and followers, are today confused in mind and greatly uncertain about the road of human advance. Most people have neither the general outlook nor the specific knowledge that is required for the successful management of a modern democracy. They are even unaware of their need of understanding. Their unpreparedness for their responsibilities in operating a successful social order is appalling and ominous.

Our people are equally bewildered and uncertain in their management of their family life, consumer activities, physical living, health care, social living, recreations, personal habits, daily reading, emotional life, religious life, and the upbringing of their children. In these many areas of daily living, few know how great or how disabling is their unpreparedness.

Most of us have known only the verbal kind of education. This leaves us skeptical when told that the method is primitive and unsuited to the educational needs of today.

When the automobile was first talked of, people scoffed at the idea of having anything better than horse-drawn vehicles on gravel roads. They could not believe that within their lifetime they would have a kind of road transportation that would give them ten times as much service as that provided by the horse and buggy.

SCHOOLS are now where transportation was fifty years ago. They are on the eve of making a similarly large advance. They too can give several times as much service as at present. This estimate, seemingly rash, is a carefully considered one.

What a person needs today is not the ability to sit at a desk and answer questions. It is rather competence and forcefulness in properly living his life in all its phases. It is the proficient discharge of

his duties in the fields of citizenship, family life, health care, recreation, maintenance of understanding, religion, emotional life, and vocation. The good life is a matter of doing all these things vigorously and well.

There is only one way to become proficient in life's activities, and that is to carry them on under normal conditions as actuated by normal responsibilities. It is to do things at the places where life is being lived. It requires that children and youth serve a long apprenticeship, supervised by parents and teachers, in rightly living, each day, the life of each area.

Aristotle long ago voiced a doctrine that was hoary with age even in his day: *A person learns to do a thing well by doing it as well as he can every time he has occasion to do it.* He learns to live the good life by living it.

THIS common-sense doctrine is so simple that everybody can see what it means. It calls upon parents and teachers to supply favorable opportunities and then to supervise the daily-life activities of children and youth. It calls upon them to know, not vaguely, but with a large measure of particularity, what children are to do in their physical living and health care, in their daily work activities at home, their associations with young and old, their participations within the general community, their intellectual living, their emotional reactions, their recreations, their life of outlook and aspiration, and in any beginnings that are to be made in choice and mastery of a calling. This appears, however, to be the hard way. The substitute method of having the young people sit around all day in a crowd and talk about remote matters is much more simple, easy, and pleasant. It can be enlivened with singing and dancing, with drawing and other forms of creative expression, and with busynesses contrived of orange crates, papier-maché, and tinsel.

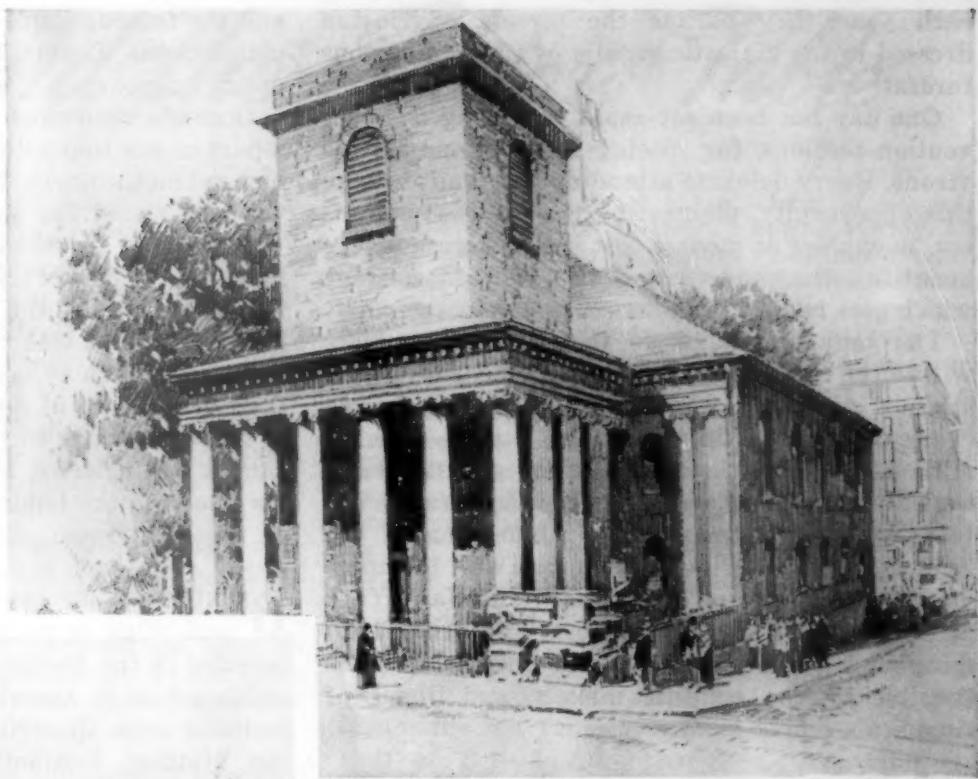
Educational science shows that the substitute way is evasion and fraud. Proficiency of functioning arises only out of exercise of function.

The task of education is clear. It is simply that parents and teachers reject the fraudulent substitute and help children and youth to a vigorous and wholesome apprenticeship in all-sided human living. Only life itself is real enough to prepare for the actual responsibilities of life.

Hear Ye!

Hear Ye!

Hear Ye!



King's Chapel, Boston



Old North Church, Boston

ON THE 18th of April, 1775, two lanterns aloft in the tower of the Old North Church in historic Boston spread faint, but certain, beacons across the bay to guide that patriot whose memorable ride set the pace for the beginning of the valiant struggle for American liberty. On the 18th of May, 1941, members of parent-teacher associations from every state in our land will assemble in the square pews of historic King's Chapel in modern Boston, to kindle a new light in the towers of men's hearts—a light to glow across our nation, marking faintly, but certainly, a new freedom for "The Child in His Community."

ANNA H. HAYES

So begins the forty-fifth annual convention of the National Congress of Parents and Teachers; and before its members leave Boston, they will make their pilgrimage down the narrow street which ends at the steps of the Old North Church (properly called Christ Church) still standing as a shrine to American liberty. Delegates will see the Old South Meeting House where the Boston Tea Party was planned and where Washington held services on New Year's Eve, 1775; and beautiful Trinity Church in Copley Square—the church of Phillips Brooks.

We shall visit the famous Boston Common, replete with historic monuments, and possibly toss a pebble into the little lake affectionately known as the "frog pond." We shall also see the magnificent Boston Public Gardens, twenty-four acres in extent, where formal planting outlines wide stretches of green lawn and where the famous "swan boats" ply to and fro on one of the many lakes.

Faneuil Hall, known as "the cradle of American liberty," will open its doors for one of our sessions. We shall see here the quaint market place which was given to the city of Boston by Peter Faneuil, a wealthy merchant of the 1740's. We might even see the quarters of the "Ancient and Honorable Artillery," a group of modern patriots who seek to keep aflame the spirit of pioneer patriotism. Once

each year they parade the streets of Boston dressed in the majestic regalia of their illustrious forefathers.

One day has been set aside, following the convention sessions, for "seeing Boston" and its environs. Every delegate attending will want to take this opportunity, planned by the hostess committee, to explore at modest cost the picturesque, the beautiful, the modern and the historic settings which give to Boston its indescribable personality.

The tour will take us to interesting points within the city, along the sparkling beaches of the sharply curving bay, and to that spot known to every school child in the United States—Bunker Hill. As we view the tall, straight granite shaft, the only monument erected to commemorate a defeat, we shall remember the admonition of the redoubtable but thrifty Putnam: "Don't fire until you see the whites of their eyes!" The Navy Yard at Charlestown near by harbors "Old Ironsides," lying at anchor: a permanent memorial made possible by the pennies, nickels, and dimes of America's school children.

WE SHALL go on to Concord then, crossing the bridge famous for those Minute Men who "fired the shot heard round the world." In Concord are the homes of Louisa May Alcott, Henry David Thoreau, Nathaniel Hawthorne, and Ralph Waldo Emerson. In Cambridge, the site of Harvard University and the Massachusetts Institute of Technology, we shall find the homes of Henry Wadsworth Longfellow and James Russell Lowell; and we hope to be able to see the unique collection of glass flowers at the Agassiz Museum on the Harvard campus. Back in Boston we shall see the home of Paul Revere, a quaint place of uncertain architecture, built in 1663. Although the city has grown up around it, crowding so closely that there is scarcely room to see, we shall not fail to note its construction—slabs of stone set in wooden frames, designed to turn the arrows of hostile Indians.

During that long-to-be-remembered day, we shall journey through the municipal park system along the banks of the Charles River to Franklin Park, and to School Master Hill where Emerson taught school, and to the famous Arnold Arboretum where the largest collection of trees in all the world has been gathered together, attracting students from all corners of the earth.

In May, the Japanese cherry trees will be in blossom; and, too, we may expect to find a veritable sea of white, lavender, mauve, and purple in that area where hundreds of varieties of lilacs lift their fragrant plumes.

Skirting Beacon Hill, we shall pass the majestic old State House with its dome of pure gold leaf;

and the famous Esplanade, where, in the summer months, the Boston Symphony Orchestra gives nightly concerts.

Boston's renowned beaches will be included as a part of our tour: Revere, Swampscott, and Marblehead on the north, Nantasket on the south. Here we may watch the spray dashing between dark, jagged rocks and out onto smooth silver sand, the marvel of ocean beach contrasts. Griffin's Wharf will interest us as the scene of the historic Boston Tea Party; this was for many years the chief anchorage for fishing boats sailing into the bay with their great loads of mackerel and cod.

One pilgrimage in the vicinity of Boston which cannot be neglected is a visit to Plymouth. Here may be seen the landing place of those who came on the Mayflower.

BECAUSE of our concern for the education and well-being of youth, we shall be especially interested in the Boston Latin School, the first free public school in America. Its attendance rolls have included such illustrious names as those of Cotton Mather, Benjamin Franklin, Henry Ward Beecher, Phillips Brooks, and Edward Everett Hale. The Boston Latin School is now a part of the city school system: children of outstanding ability may enter here for special training in language, arts, and college preparatory work when they have completed six grades of elementary school. They remain in Latin School for six years more of training, which prepares them for entrance into any college in the land.

There are many other points of interest which may easily be visited in free intervals between convention sessions. One is the Boston Public Library, known for its broad open court, its grand staircase, guarded by two magnificent marble lions, and its famous murals by Abbey, Sargent, and Puvis de Chavannes. The Museum of Art with its priceless treasures is not too far distant, in the Back Bay District, where may be found also the First Church of Christ, Scientist, known as the "Mother Church," and often said to be the most outstanding piece of architecture in the city of Boston. Only three blocks from the library is Boston Symphony Hall, where Arthur Fiedler developed his now-famous symphonies for children.

A national convention in Boston is an experience we cannot afford to miss. In this birthplace of American liberty we shall find much of the essence of American history and American culture. But, best of all, we who go to find a way to meet the problems of today's complicated pattern of living will find at this shrine evidence that faith, truth, courage, and patriotism are values which will remain forever.

Around the Editor's Table

THE 1941 convention of the American Association of School Administrators occupied itself with the question of providing for the common defense, more intimately than with any other problem. This it did not without good reason, and those who attended the convention to gain a clearer insight into immediate educational needs and how to fulfill them did not come in vain. The following brief quotations from convention speakers indicate the tasks which lie before us:

At this time, education's most important contribution to national defense is the building of the morale of our young citizens.—GRAHAM

The school and the church must be kept as centers where minds are rallied around their loves and hopes rather than around their hates and fears.—SOCKMAN

Those who would reduce educational expenditures and educational opportunities in the current crisis lack understanding and vision of what makes a nation economically powerful.—NORTON

A liberal measure of Federal support to education, when channeled through the regularly constituted educational authorities, can bring immediate and effective results in strengthening our common life.—STUDEBAKER

In the conduct of general education let us not lose sight of the fact that democracy needs leadership just as vitally as it needs an intelligent citizenry.—STASSEN

Very much in evidence at the general sessions and section meetings were parent-teacher leaders from all parts of the country. One session in particular—on how the school can help the home to function as a character-developing agency—yielded much thought for parent-teacher work. Among the speakers at this session was Mrs. William Kletzer, our national president, who contributed the point of view of a parent. Everyone present seemed to agree on the fact that closer cooperation of home and school was necessary if the child both cherish is best to be served. Yet again and again the question was heard: How can the home and school be brought into closer relation, especially on the high-school level? The parent-teacher members who were present did not long remain silent; one after another stood up and told of the techniques that were being utilized successfully to bring about this closer bond between home and school. The stories of these experiments will appear in an early issue of the *National Parent-Teacher*.

IN SPRING the minds of parents turn of necessity to house cleaning, gardening, spring sewing, and other demands of the season. But thousands of adults responsible for children will direct their attention also to parent-teacher conventions and conferences. There they will consider how best to educate their children so they may educate themselves. This year, too, judging from preliminary state convention programs which have come to this desk, they will devote themselves to the problems involved in total defense. The liveliness of their thought is reflected in the themes chosen for the convention programs. Here are some good samples: "For All Citizens—Social Integrity," "Individual Responsibility to the Community," "Enlarging Parent-Teacher Vision."

WE THOUGHT that, perhaps, it is right to begin with the obligations of the home, sir.... So begins the new yearbook of the American Association of School Administrators, *Education for Family Life*. And one cannot help thinking that in times of crisis we tend to return to fundamental beliefs and to those institutions in which our beliefs are rooted. Perhaps this tendency accounts for the fact that three current yearbooks of prominent organizations deal with the importance of education for family life and what such education means. The other two are: *Youth, Family, and Education*, by Joseph K. Folsom, prepared for the American Youth Commission of the American Council on Education, and *Family Living and Our Schools*. The latter is the report of the Joint Committee on Curriculum Aspects of Education for Home and Family Living. This Committee represents the Home Economics Department of the National Education Association and the Society for Curriculum Study.

It is well that the educational world has become conscious of the charm of the family, the family whose mission is not only to populate the world but to improve it.

AN ORGANIZATION with a membership of more than two and one-third million, and promise of continued growth, cannot but have a great deal to offer the individual member. One may then well inquire, What advantage does a parent or teacher derive from membership in this large lay-educational organization? This is a time when great demands are being made upon every individual citizen. Communities all over our land have felt the stirring of a new interest in the education of the individual for his role in the society of the future. And so this question is one that bears a real challenge. The *National Parent-Teacher* invites its readers to submit their answers to it. The best of these replies will be published.

Education to Peace

AS TIME proceeds and humanity grows wiser, it may be able to obtain the kind of peace which the world will find lastingly possible. Even today some few are courageous enough to venture what kind of education can lead to such peace.

PEACE is not just the absence of war; it is a virtue, an achievement, a way of life which must be worked for and can only be maintained by even more work, reason, faith, and fortitude. So taught the great philosopher Spinoza some two hundred and fifty years ago.

This doctrine may have sounded rather startling to a society which, while it accepted and praised such notions as "virtue," "fortitude," and "faith," connected these finer qualities of the human spirit with the exploits or the sufferings that result from war. But today at last it is being

KLAUS MANN

slaughter and cruelty—the Iliad, the Nibelung saga, and the legend of Gilgamesh. So do the heroic ballads of the Middle Ages and the fairy tales loved in childhood. The terrific clatter of weapons resounds through the pages of the Old Testament, an accompaniment to the chronicles of explorers, kings, adventurers, and reformers. Those exceptional few who did not want to kill for the sake of their ideals had to die for them. Human history, indeed, would seem to be an unending



Eternal Peace Monument, Gettysburg.

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received as a word of wisdom, sorely needed.

The art of outwitting, humiliating, exploiting, killing one another—in short, the much-vaunted art of waging and winning wars—has been practiced with pride through the long years of recorded history. All the early epics glorify

tale of martyrdom, each step toward the higher planes of civilization having cost an appalling amount of human blood. Men have dreamed of independence and equality and justice and have made many of their dreams come true—but always accepting it as an axiom that no significant

social, religious, or political reform or reorganization could ever be carried out unless millions of human lives were sacrificed.

The triumphs of modern science have been no less spectacular. The achievements of scholars and engineers and skilled technicians have virtually transformed the surface of our globe. But they recorded many a bloodless victory without disturbing the deeply-rooted belief that brute force is, and must always remain, the only instrument with which to hold together great bodies of people whose divergent interests made them tend to fly apart. True, the voices that dared to question that murderous superstition grew more numerous, and perhaps a little more influential, during the nineteenth century. Yet, even in the comparatively peaceful epoch following the terrific ordeal of the Napoleonic Wars, those who called themselves with passion and conviction "pacifists" were but a powerless minority of enlightened individuals.

This was, in fact, the general state of affairs as recently as 1914. The vast majority of men and women all over the world did not question the moral value or the political wisdom of wars. They took it for granted that there would always be wars, just as there would always be thunderstorms, plagues, unhappy love affairs, slumps on the stock market, and other only-too-familiar tribulations. Wars were accepted as an act of God. A few bold intellectuals came out in opposition. But they were punished, ridiculed, and silenced—ruthlessly and swiftly. Public opinion did not tolerate them.

IT is futile to deny that the First World War was popular, at least in its early stage—in spite of the burden of desolation and despair. Only in the years following 1918 did it become evident that a transformation great and decisive was in progress. People began to grasp—gradually and reluctantly—the utter absurdity, the heinous immorality, of modern warfare. They realized, at last, that twentieth-century science and twentieth-century philosophy leave no place for the primitive and brutal concept of martial heroism. The ideas of "conquest," "victory," "revenge," are utterly incompatible with the ideas of growth and health and learning and cooperation by which we have come to set great store. The conviction has increasingly gained ground that war, at this advanced state of human civilization, is likely to destroy everything—while deciding or improving nothing whatsoever.

"The people," I have said, finally grasped these things. But that is only partly true; or rather, it is true only for certain parts of the world. The absolute disapproval of war did become general

after 1918—but only among the victors. In France, Great Britain, and the United States (and, of course, in those small democratic countries that had not participated in the hostilities) the anti-war mood grew steadily and strong. An influential organization of French schoolteachers declared that they would refuse to take arms, even if their homeland were to become the victim of an unprovoked attack. The same solemn announcement came from students at Oxford University. Labor groups and liberal intellectuals, clergymen and columnists, college boys and even generals, vied with one another in emphasizing their fundamental abhorrence of war in all its forms. This was the spirit in New York and London, in Paris and Washington and Geneva—in Cambridge, England, and in Cambridge, Massachusetts. But in Italy, Japan, Russia, and Germany—there the story was different.

I WAS a pupil in German schools in the years following the First World War, and I have known the German universities. The German children of that generation were brought up in the spirit of revenge and hatred and nationalistic arrogance. This is no guesswork or exaggeration on my part, but the sad and disastrous truth as I have experienced it myself. Post-war Germany in its early years failed to encourage or to enforce a thorough-going renovation of the educational system. Of all the mistakes made by the democratic German governments, this was perhaps the most fundamental and the most fatal. Small wonder that Hitler and Goebbels proved able, only too quickly and too completely, to allure and to confuse, to hypnotize and to enthrall, the bulk of Germanic youth.

In the last analysis, the whole phenomenon of Nazism is a problem of education and for educators. In saying this I do not overlook the vast economic, political, and ideological implications of the tremendous crisis we are passing through. Yet it is my belief that the deplorable lack of a reasonably planned universal system of education is one of the most deeply fundamental reasons for the present calamity. The discrepancy between educational aims and methods as, on the one hand, cherished in the democracies, and, on the other, practiced by the totalitarians, had indeed become untenable. Here were Hitler Youth, formidably trained in the goose step and in the vociferous disparagement of democracy. Here were the French boys, urban, scholarly, and faithless, educated by the very men who had gone on record with their solemn refusal to defend their country. Two worlds were these, separated by a moral abyss. The clash had to come. Small wonder that when it did come, inevitably, the ruffians succeeded in licking the philosophers!

The implications of so drastic a lesson are obvious enough for anyone interested in or concerned with educational matters. Happily, American teachers and educators are still in a position to consider in the safety of peace the problems on which their British colleagues have to reflect under the murderous shower of bombs—the French, under the humiliating protection of Nazi bayonets. I am sure that any pedagogue earnestly aware of his vast responsibility is confronted now with more intricate problems, more staggering alternatives, than ever before in his career. For he has to realize that it is not only the German teachers who have made mistakes on matters of crucial importance. It cannot be denied that those responsible for education in the democratic countries have also failed signally, though in a different and perhaps less shocking way.

LET ME explain. The post-war trend of youth toward a reasonable and spontaneous pacifism was, to be sure, a most gratifying development. But it can hardly be set down to the credit of the professional educators. Rather, it was under the relentless pressure of historical events that both teachers and pupils arrived at those self-evident conclusions concerning the nature of war and its outcomes. The new attitudes and feelings were, however, none the less significant. Indeed, the fact that youth (in the democracies) had finally come to disparage the bloody romanticism of war, may be recognized by coming-generations as the greatest moral and political event of this epoch. But the same judges may find that we have left the tremendous promise inherent in this development tragically unfulfilled. We who could have fostered a fine and healthy growth have thwarted it. For we have failed to give new, constructive ideas, new interpretations of value, to a generation that has seen through the illusions and abandoned the hollow slogans of an earlier day. It is true that youth, in its overwhelming majority, is no longer impressed by solemn twaddle and is consciously opposed to wicked, blighting prejudices. But the question that remains is this: Have they found any new and more real ideals to replace those which have become stale and rotten?

Surely the tragic example of France is proof sufficient that an education *against war* is not yet an education *for peace*. We should know by this time that "debunking" old ideals and traditions is not the same as creating a new faith; that the renouncing of nationalistic complacency is only the first step toward international cooperation; that the skepticism of youth can reach a point at which it becomes suicidal.

I hope and I believe that American teachers and American youth will not have to go through the

trial which has awakened the British people, young and old, and transformed their spirit. We are close enough, right here, to the breath-taking spectacle of this struggle, and our interest in it is so vital that its import for education should not escape us.

To declare our solidarity with a fighting people—the English—does not imply that we renounce the ideal of pacifism. The goal of a universal democracy as it was visualized and praised by the greatest American poet, Walt Whitman, must never be lost to sight. Nor does such declaration mean that we "approve" of this war—how could one "approve" of anything so ghastly?—or that we are inclined to admit that "it *had* to be." It had *not* to be—if only the democracies could have shown more imagination and courage, more insight and intelligence. However, after certain mistakes had been made and certain opportunities missed, war did become inevitable. What we have to realize—and this at the present moment is paramount—is that only if and when the totalitarians are defeated will there be a chance after the war for world-wide peaceful reconstruction.

Paradoxical as it may sound, the catastrophe of this war may turn out to be the decisive contribution to the campaign for "education to peace." For while the ordeal of 1914–1918 convinced the youth in certain countries of the wretched absurdity of modern wars, this new visitation may bring it home to youth *everywhere*—even in the now-totalitarian countries—that the abhorrence of war is not sufficient to guarantee the maintenance of peace.

TO EDUCATE young human beings "to peace" means to teach them responsibility, self-respect, and constructive thinking; to provide them with knowledge of the past and instill confidence in the future; to make them realistic in their outlook but not skeptical in attitude, tolerant but determined, independent but disciplined, energetic but not brutal. It means the opening of their eyes to the problems and the dangers and the infinite prospects which this century of sweeping transformations presents to a narrowing world. It means that there is kindled in their hearts an inspiring faith in that which is basic to Christian civilization as it emerges from the present turmoil.

We who are to plan and promote such education for the world of tomorrow must see to it that Christian civilization, with all that it holds for the development of personality and the enrichment of life, does emerge. For it is only as freedom, justice, peace, and good will prevail that youth can look forward to a fully lived, rich, and productive life.

*This is the concluding article in the study course:
This World of Ours.*

Democracy at the Helm

IF AMERICAN education is becoming the soundest hope for the future, this is due in no small measure to those who are responsible for its administration. Through their efforts the mental and moral atmosphere without which democratic educational policies cannot prevail is slowly permeating our schools. This article on administration is the eighth in a series based upon recent findings of the Educational Policies Commission.

THESE are critical times throughout the world. They are critical times for democracy. They are critical times for democracy in our own country! As a result, democracy is a familiar word to everybody. Many people may not fully sense its real nature and meaning, but even those who understand it least are aware of it and feel it is something of great importance. Many think there is great danger of losing the democratic way of living. Others, while fully recognizing the magnitude of the task, are confident it can be preserved.

Nation-wide there is a growing sense of appreciation of what the Founding Fathers of this country had in mind when they established here a form of democratic constitutional government. Along with this deeper sense of appreciation there is also a growing conviction that our democracy is not just a form of political government—that it is, rather, a genuine way of life whose preservation is possible only as it renews itself in each generation. The fact that our fathers bequeathed to us a great heritage is in itself no guarantee that we in turn can keep it. Nothing is safe if merely taken for granted!

If watchfulness in the citizen is the salvation of the state, every person must be prepared to give the peculiarly special service upon which the democratic way of life depends. It is at this point that "the schools perform a function essential to the very existence of our democracy." They "give effect to the promises of democracy; explore the values of democracy, teach its processes, and establish habits and attitudes of citizenship" in harmony with the ideals for which democracy stands.

To achieve an end so comprehensive in scope requires much more than a merely efficient organization. It demands a passion for democratic ways of thinking and acting, and a thoroughly demo-

MILLARD C. LEFLER

cratic spirit of administration in attaining them. The authority in democracy cannot be authority imposed from the outside, because at the very heart and center of democracy is the belief that the worth and dignity of every individual must be sincerely respected. In its philosophy there is a burning devotion to the principles of freedom. Liberty of thought and conduct are "unalienable rights."

From Idea to Action

THE DEMOCRATIC point of view in school administration implies a wide division of labor and a large delegation of responsibility. While it recognizes common aims and purposes, it always strives to encourage "resourcefulness and ingenuity on the part of all." To the degree, therefore, in which participation springs from a sense of right and obligation, is it likely to be enthusiastic and vital; and to the extent that it includes not only the active assistance of the professional staff, but also the free and hearty participation of the patron and the public, is the school likely to command the fullest approval and support of its work.

At this point, however, it needs to be frankly stated that only a few schools are to be found in which lay citizens, other than members of the boards of education, have had any considerable part in working with the professional staffs to shape school policies. No single school or system of schools in the Educational Policies Commission's report *Learning the Ways of Democracy* is credited with all of the worthy practices which were found in the schools studied. Each of these schools had something to contribute to the democratic concept on one or at most only a few points. And most of these schools either lacked evidence of practice in other equally democratic considerations, or freely admitted that certain portions of the school were not following very democratic procedures.

Since this study is a broad and fairly comprehensive inquiry into the practices of a number of the nation's best-known schools, and also one of the most recent studies available, it is probably a fair conclusion that translating the growing concept of democracy in school administration into applied practice is largely a matter for future achievement.

It Can Happen Here

BUT IN spite of the magnitude of the task ahead, the outlook in many respects is far from discouraging. It is really challenging! Everything today conspires to give emphasis to the importance of *Learning the Ways of Democracy*.

Since the democratic way of living is thought of as something to be promoted by education, it seems appropriate now to examine a little more closely some of the principles on which it rests. It has already been pointed out that the integrity of the individual is at the heart of democracy. Differences in people may therefore be, perhaps, more valuable than their likenesses; and it is in terms of respect for these individual differences that we must work toward equality of opportunity. Standardization, uniformity, and regimentation, when applied to people, are likely to violate very soon the dignity and respect which the democratic point of view accords to every individual. There can be no compromising on this point.

Experimentation is another very important attribute of the democratic way of living. From the experimental viewpoint, nothing is ever so fixed and static that it cannot be investigated further. Re-evaluation is always in order. "Cut-and-dried" patterns do not long suit the needs when the experimental attitude is actively maintained. Freedom and initiative are essential under experimental circumstances. One of the most encouraging signs of our times is the increased amount of experimentation which is going on—both in the laboratory and in the field.

It Has Happened There

HOW A representative body chosen by democratic procedure is attempting to function in an administrative capacity in a school system is illustrated in the following example. In the school system of Lincoln, Nebraska, a Superintendent's Round Table has been in existence for three years. This Round Table holds weekly meetings during the school year on Saturday mornings in the superintendent's office. Membership (approximately thirty individuals) is made up as follows: (1) *ex-officio* members of the administrative and supervisory staff: the superintendent, two assistant superintendents, the director of elementary education, the director of research, and the secretary of the board; (2) *organization representatives*: the presidents or other representatives from four voluntary organizations whose interests are primarily education, namely, the Lincoln Teachers Association, the Supervisors and Principals Forum, the Parent-Teacher Association Council, and the Operation and Maintenance Employees Asso-

ciation; (3) *elected members* of the school staff: two teachers and one principal from elementary schools, one teacher and one principal from junior high schools, and one teacher and one principal from senior high schools; (4) *appointed members* of the school staff: fourteen area chairmen, selected by agreement of the *ex-officio*, representative, and elected members.

The work of the Round Table as it has been developed since its organization in 1938 falls into fourteen areas, including aims and objectives of education; interpretation and publicity, health, safety, and recreation, and so on. Each area is the special responsibility of a planning committee whose chairman becomes a member of the Round Table. The committee membership includes representation from elementary, junior high, senior high, adult, and special fields, plus one researcher. These committees are free to arrange with the superintendent for the appointment of larger, temporary groups to consider problems or plans as they arise—committees or larger councils, as may be required.

Democratic procedure is further evidenced by provisions for the origin of matters to be considered. These may originate in the Round Table itself, in the area committee, or outside either one. Usually, proposals go first to the Round Table, where they are assigned to the proper areas for further consideration. When the proposal comes under the jurisdiction of the board of education, the area committee refers it to the Round Table, and, if there approved, it is presented by the superintendent to the board.

A Field for Leadership

TOO MUCH stress cannot be placed on the importance of leadership if democratic ideals are to be truly characteristic of the school administrator. In the words of the Commission's report, the importance of the work of the administrator is enhanced, rather than diminished, when administration is conducted in accordance with democratic principles. A higher order of administrative competence is required to lead a group of teachers to pool their knowledge and experience, resolve their differences, and agree upon a constructive plan of action than is needed to give orders to teachers and see that the orders are carried out. Greater administrative capacity is demanded when the administrator shares problems with laymen and employs their cooperation in working out solutions than is called for when he undertakes to convince the same people of the soundness of solutions reached without consulting them. No administrator with confidence in his own powers need hesitate to practice democratic administration for

fear that it will too narrowly confine his abilities.

From the democratic point of view, leadership is not a superior force, but rather is an instrument in the hands of those who are led. In this kind of leadership, patience and tolerance are virtues which cannot be overrated; through the exercise of them, changes may be wrought to bring about unity of understanding and effort.

Democratic processes are always orderly processes. While it is true that democracy cannot be imposed, but has to be created out of shared experience, it is equally true that it operates within the framework of the principles or regulations it has been instrumental in developing. Its obedience is in terms of law-abiding, faithful observance. In a very real sense democracy implies the right to do as one pleases, but no sooner is this said than democracy itself immediately imposes an obligation to accord to others this same right. Democracy, therefore, demands respect not only for the opinion and personality of others, but also for the various spheres in which they function. While order and efficiency may be easily overemployed as means, order and efficiency are certainly among the very ends which the democratic process seeks to attain.

Working for the Common Good

DEMOCRACY at its best must be thoroughly infused with a common purpose. But actual practice in working together for the common good is not yet sufficiently extensive. One of the major tasks ahead for democracy in administration is the task of developing techniques for successful coopera-

tion. In school administration these techniques will give consideration not only to learning how the members of the professional staff and others directly connected with the school organization may pool their ideas and effectively work together, but they will also pay particular attention to the best means of enlisting the earnest, active civic participation of the pupils.

For pupils in a school which is democratically administered, the school is not merely a place of preparation for some anticipated future life need; it is primarily "life in process," meeting its daily needs now. This is true whether the level is primary or secondary. Many believe that living to the full today is the best way to develop the power of adjustment to the needs of tomorrow.

If the total resources of the community are to be made to serve the largest interests of the school, this technique of participation and cooperation will also include to the fullest measure the constructive assistance which only the intelligent patron and lay citizen can give. It is a rare exception indeed to find a parent who is not interested in the welfare and progress of his child; and there are hosts of good citizens who, even though they have no children in attendance upon the schools, are anxious to serve in every possible way the best interests of their communities. If the abilities and the good will of parents and patrons can be effectively utilized along with the resources of pupils and teachers in planning and carrying out the work of the school, there is every reason to believe that this procedure is not only the best, but perhaps the only, means of really learning the ways of democracy.



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The Adopted Child

HAROLD E. JONES and
KATHERINE H. READ

WE want to adopt a baby." For many couples this decision marks the beginning of one of life's richest adventures.

Every year more than 16,000 children enter homes in the United States by adoption, as "chosen" children. Each adoption that takes place successfully makes the way easier for prospective adoptive parents and children. One couple, pioneers in adoption in a community, report that following their experience twenty-two adopted children arrived in homes in that community. Adoption today is an accepted institution, socially as well as legally.

It is a tribute to our faith in democracy that we can accept the individual for what he is and love him for his own sake. This is occurring in adoptive homes everywhere. Books are being written by parents who have adopted children, as *Adventuring in Adoption* by Lee and Evelyn Brooks, by children who have been adopted, as Carol Prentice's *An Adopted Child Looks at Adoption*, and for parents who are adopting children, as *The Chosen Baby* by Valentina Wasson. They tell of happy, satisfying experiences.

The largest number of children are adopted when they are less than three years old. Most people want the joy of following the little child's development. Early placement spares the child some of the strain and tension which come with changing homes at a later age. The child's social training is accomplished more easily when it is handled from the beginning in his permanent home. There are plenty of exceptions in this matter of age, however, where understanding parents have found and given happiness to an older child.

Perhaps one of the most surprising facts about adoption is the number of times that children have been born to mothers following the adoption of a baby, even though there had been no previous pregnancy in many years of marriage.



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Several families have reported happy and busy living in a home with three adopted and one own child. The parents have been able to love and cherish all the children. Most adopted children are, of course, "only" children in their adoptive homes. Their adoptive parents are considerably older than natural parents. But this very fact sometimes means that these more mature parents are better able to offer wise guidance to the child for whom they have so carefully "planned."

As never before, the process of adoption has been safeguarded; so there is every likelihood that it will turn out successfully. Child-placing is becoming a profession instead of a random, haphazard undertaking. Today a couple can have every reasonable assurance of success in adoption if they go to a licensed child-placing agency and secure the services of trained workers in finding the "right" baby for the particular home.

The agency may be a state or private one, or an adoptive nursery. In any case, it has a state license and is supported by some means other than the fees charged. There is no exploiting of services offered as in the case of the old "baby farms." There are experts here to see that parents and baby receive the best help that science offers.

Let us follow the procedure in the most favorable type of adoption today. What are the safeguards in this procedure, for the child and for the foster parents?

The agency sets up the first safeguard when it makes sure that adoption is the best solution for



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the problems of a particular infant. The agency has accepted the baby for possible placement only if the real mother or other relatives are clear that it is what they want for the baby and can abide by the decision.

At the time the baby is taken, the reputable agency makes as careful and complete a record as possible of the baby's family history. Religion and racial descent are recorded. Children are placed only in homes where religion and race are similar to those of the real parent. The agency obtains other information, such as a familial history of tuberculosis. If there are any conditions which may involve a hereditary deficiency, such as certain forms of mental defects or certain mental diseases, the child is not offered for adoption. A better solution for such children may be the less demanding life of an institution where they are in the care of those trained to handle their problems.

A PHYSICIAN gives the child a thorough examination while he is in the care of the agency. Any child with a serious physical defect—such as a severe birth injury or a syphilitic infection—is not considered for adoption placement. If the child is in need of medical care, such as a circumcision, he receives this care. In the case of the infant, a proper formula for his feeding is worked out. This is all-important to the prospective parent. There is a big job ahead. It must not be complicated by illness, which makes things difficult in the best of circumstances.

The psychologist uses tests devised to measure

FOR thousands of adults who have been denied children in the family—or as many children as they desire—adoption is proving a blessing. It is also a blessing to 16,000 or more children who each year are being adopted and are thereby securing the shelter and love to which every child is entitled. Safeguards are today being increased to insure the success of adoption and the consequent happiness of adopted children and their foster parents.

the development of young children. Is the child developing at about the average rate mentally? Is he superior or is he backward? By a series of tests the psychologist diagnoses the child's present development and makes a prognosis, much as the doctor does. In the case of the infant or very young child, the prognosis is based on the mental test of the mother (and perhaps the father), which the agency secures, as well as on measurements of the child. A child who will probably never be able to go beyond the eighth grade in school is not placed in a home where a college education is expected of him.

The social worker in charge of placing the baby may thus have a good deal of information. She should know something of the child's background of inheritance, his physical assets and liabilities, his probable rate of mental growth. She is acquainted with the baby and is assured that he is "safe" for adoption.

The next safeguard has to do with the prospective adoptive parents. Here again, the help of an understanding specialist may be valuable. The trained worker can often help a couple clarify the issues involved in adoption. Why do they want to adopt a baby? The worker will point out that "when a child is adopted, parents are adopted, too." They must consider whether they will be suitable parents.

Do they enjoy being with children? Are they ready to encourage the child to grow up, or will they want to keep him a baby? Do they prize independence, or do they expect the child to conform closely to their goals? Are they clear about what is involved in the way of sacrifice of time, strength, and money?

Perhaps they want a child to satisfy a need to dominate, or they wish a child to dress and play with, or they want a child because they feel that is what the community expects. Perhaps they are

restless and unhappy and feel that a child will make things better. In these cases some other solution than adoption must be sought. Only if the couple truly like children and wish to serve the needs of a child, only if they themselves have enough maturity to be able to enjoy watching another human being achieving independence and maturity, are they "safe" as adoptive parents.

It is important for the couple to understand these issues, because studies have shown that the success of an adoption depends largely on the kind of relationship that develops between the child and his foster parents. A wholesome parent-child relationship depends on the emotional adjustment of the parents in their own lives. The well-adjusted parents will not expect of the child more than he can give. They will not blame the child or his inheritance for their own mistakes.

The question of accepting an illegitimate child enters here. While many of the most desirable babies offered for placement are illegitimate, a couple must be perfectly sure that this fact will not create an obstacle in their feeling for the child. For parents and child must be capable of achieving a sense of "belonging together" if the adoption is to turn out satisfactorily.

The social worker will also discuss with the prospective parents their health, financial state, interests, and such details as housing. She is trying to acquaint herself with them, so that she can find just the right baby. "Home and baby must be satisfying to each other."

THE finding of the right baby may take weeks, months, even a year or more. Some couples are sure to be disappointed, because there are more applicants than there are babies considered suitable for adoption.

After the baby is found, many states require a trial period of six months or a year before final adoption can take place. This trial period is considered good practice whether the law requires it or not, in order that the parents can be perfectly sure that this is the baby they want. During this period they have the services of a trained agency worker to discuss questions or problems which may arise. After legal adoption, the child is a member of the family as irrevocably as if he had been born to them.

The great adventure really begins when the baby is brought home. How can one be sure that it will turn out all right? How can one, it is true! That is what distinguishes adventure from the everyday pathway—its very uncertainty. Just how certain do any parents feel when they bring their first baby home from the hospital?

If the adoptive parents have used the safeguards available, they have as much chance for a

happy ending to the adventure as any biological parents. For, from this point on, for both types of parents, it becomes a social undertaking. It is no longer a biological experiment. A sound body and a sound mind need to be assured; but what will be brought out depends on the environment. If the child is taken when young, if he is free from the grosser hereditary and congenital defects, if the parents are not rigid in their expectations, there is every reason to believe the undertaking may be successful.

WHAT are some of the safeguards in social parenthood?

It is important to keep clearly in mind that, while a sound mind and a sound body may be inherited, specific traits are not inherited. A child's temper is not the result of inheritance but of the handling he has received. Honesty, fair play, and consideration for others are family virtues. They are acquired by example and teaching. They are due to the social parents and the environment.

As for habit training, most experienced parents are finding that the biggest mistake in their days of inexperience was to magnify the importance of every habit that cropped up. Without attention, many habits disappear. They are best handled indirectly by attacking what may have brought on the problem. Ingenuity in finding ways of rewarding good behavior pays large dividends. Habits with a high "annoyance value" may profitably be discussed frankly with the older child and his cooperation enlisted.

Most questions of discipline are resolved if one keeps in mind that the goal is a "mutually happy and satisfying relationship."

With the adopted child the most important need is for a feeling of security. This is a fundamental need of all children, but especially is it true of the adopted child. He needs above all the security of affection and belonging. The shy, timid child and the noisy, blustering one may be covering up the same feeling, a sense of insecurity. The behavior will change more quickly if the emphasis is on building up confidence and security rather than in tearing down a habit.

There are many ways of meeting this need. Most important of all, the child must be truly loved and wanted. Small things help, such as having a room of his own, possessions that are really his, regular tasks that are not burdensome but make him feel that he has a part in the home. He needs time spent with each parent when no other demands are taking that parent's attention. Excursions, trips taken together, strengthen the feeling of comradeship and belonging.

The adopted child is especially likely to suffer from the all-too-common feeling of inferiority.

His parents should be sparing of criticism, either direct or implied. They should give attention to the constructive, pleasing things which the child does. They should make their relationship with him a supporting, sustaining one. Skills are valuable in building confidence. From the tiniest fellow who can ride a tricycle with sureness and agility up to the big boy who can pitch a fast ball, it is true that children gain self-confidence from being able to do something well. Parents can provide the materials, the tricycles and the balls, and they can see that the child has plenty of opportunity to use them.

Clothes help, too. It is important to the adopted child to be like his playmates, to wear clothes like those the other children wear. Many clothes or elaborate clothes are not necessary, but the clothes that he has should be sturdy and suitable and "in style" from the juvenile point of view.

Plenty of companionship with children of his own age helps the adopted child to feel himself part of the social group. He acquires social skills, learns to enjoy others, and all this gives him added confidence and security. Nursery schools and play groups are valuable parts of his experience, if they are available.

Of course the child must be told of his adoption. All who have tried the experiment agree on this point. Concealment leaves the parent with a source

of anxiety which is a poor basis for helping the child develop confidence and security. There should be no time for "telling," but the information should be given in small doses as the child is ready for it, so that he can never remember when he didn't know this fact. For the small child it is just as natural and as wonderful to be "chosen" by a mother or father as to be born to that mother and father. As he gets older, he may ask questions about his real mother and father. These should be answered simply and truthfully with no attempt at evasion, although there is no need to give details to the young child. Experienced people believe that knowing about his real parentage is less disturbing to the child than uncertainty.

WHAT have been the results of social parentage in the past?

There have been failures in adoptive families as there have been in natural families. The surprising thing is the high proportion of successes, even with the absence of the safeguards available today. More than three-quarters of the adoptions reported have proved successful.

Careful studies have also revealed several interesting facts. Environment has seemed to have some effect on mental capacity, which has always been considered dependent on heredity. In the cases of several hundred adopted children, a consistent mental resemblance has been found between adoptive parents and their adoptive children. This resemblance is probably due in part to the success of the agencies in "fitting" the child to the home. The favorable environment of the adoptive home seems to improve still more the social and moral qualities or the personality traits. In these respects the children resemble closely their adoptive parents. Again, in forty adoptive homes studied intimately, the loyalty and devotion of the adoptive families seemed equal if not to exceed these qualities found in the relationships of own parents and children generally.

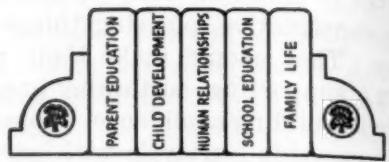
Where a child has been in need of understanding parents, where a man and woman have been in need of the response of a child, adoption has often brought happiness to them all.

*This is the concluding article in
the parent-teacher study course:
Beginnings with Children.*



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BOOKS in Review



HOSTAGES TO PEACE. By *W. E. Blatz*. New York: William Morrow and Company, Inc. 1940. \$2.00.

THIS interesting book is written in the form of a series of letters addressed by a psychologist to an American mother. The discussion is introduced with a preface consisting of a letter to the mother's son who is "in the fifth grade."

The mother asks, "What shall I tell my children when they ask me questions about war? Is war necessary? Is war the only thing that children can look forward to with certainty? What is there in patriotism? What does Democracy mean? Do you have to hate to fight efficiently? What do you say when the child trembles and asks, 'Will they drop bombs on us, mummy?' Is discipline for war necessary and discipline for peace unnecessary? Should children be taught to desire power? Will playing with military toys be harmful? What can men live by?"

The very scope of the questions presents an interesting but serious challenge. The questions are obviously all-important in times like these. What answers does the author give?

War is not an instinct and in this sense is not always necessary. Such patterns of social behavior are learned. And this learning can be redirected.

Do we have to hate to fight efficiently? No, with hatred one becomes inefficient. And if people hate they have learned it through environmental forces. Can emotional development be redirected away from hate?

It is possible to train a generation of people who will leave their hatreds to their infancy, and will carry into adult life enthusiasms, predilections, varied tastes, and individual cultural standards . . .

Shouldn't children experience a sense of power by winning at least a portion of their games? The essence of the game is not the winning or the losing but the playing, and the thrill is felt while the game is going on.

Thus the mother's questions are answered in terms that indicate the many possibilities of modifying the child's development in most significant

ways through forces under our control. Such a discussion is exceedingly helpful. Furthermore, many of the conclusions can find support in the findings of research in child development.

Only in the last chapter, however, does the writer really warn his readers to be wary—there are limits to our knowledge. And in the epilogue two short sentences appear: "By all means question everything that I have written. I am doing the same." Perhaps it would have been helpful if this warning had been given earlier and if the line between what we know—that is, what has been established through careful research—and what we do not know, but must find out through careful research, had been more clearly drawn. The next generations are our hostages to peace; but peace will not come except as man's knowledge of social behavior is greatly extended. And that implies a tremendous program of research in human behavior. It may be helpful to make this need clearer to parents and young men and women everywhere, for a society will not speed an all-out research program to determine the causes and cure of social problems if its members do not understand the why and wherefore.

But the reader who follows the author's parting suggestion will find the book an exceedingly stimulating and helpful guide in working out answers to questions that no parent can afford to overlook.

—RALPH H. OJEMANN
*Professor of Psychology and Parent Education
Iowa Child Welfare Research Station*

FEEDING OUR OLD-FASHIONED CHILDREN. By *C. Anderson Aldrich, M. D.* and *Mary M. Aldrich*. New York: Macmillan Company. 1941. 112 pp. \$1.75

THE AUTHORS of the popular *Babies Are Human Beings* have once again written an interesting book to help parents of food-problem children. *Feeding Our Old-Fashioned Children*, the companion volume, should be of great value to parents, pediatricians, nursery-school teachers, and dietitians and others who face the important task of feeding and working with children. It is the result of years spent working with children from

a physician's, a psychologist's, and a friend's point of view. It is an urgent plea for a sympathetic understanding of children.

Although parents may be "streamlined" today, our babies are still old-fashioned enough to be born with the ability to eat. Through this process of eating, they should develop self-reliance and have a chance to establish pleasant relations with others. Children gain a feeling of security or insecurity from the way in which they are treated by their parents or those charged with their care. The security developed in early childhood forms the basis of emotional stability and gives them the ability to adjust themselves to any type of civilized society in later life. The book is therefore intended to help interpret the physical and mental development of all children.

The Aldriches think that valuable information may be gained by considering the development of "the old-fashioned baby." He ate when he was hungry. He ate all he wanted of what he could get. He took as much time for his meal as he wished. His food was more "natural"—not too refined. The authors bring out the fact that our modern feeding-schedules are an outgrowth of these early practices.

Although a standard schedule may seem to agree with the majority of children, there are still a number of children for whom a standardized schedule is not suitable. A study of each child as an individual is therefore recommended before making its schedule.

The authors also believe that too many babies are fed by the clock, and too many are overfed. They deplore food-fads, fallacies, forced feeding, the blind worship of height-weight charts, and diets that are too high in sugar and starches. They regard it as most unfortunate that nutritional work is so frequently misunderstood or abused; no body of facts has ever been discovered that has led to more relief of human distresses.

The key to the development of good eating habits in children lies in a sympathetic understanding of the child himself. If the child shows a decided distaste for a certain food, it should not be forced on him; something of a similar composition should be offered instead. Later, the new food may again be offered in small amounts, in combination with a well-liked food. True habits are developed from within. Nursery schools and summer camps are advocated as excellent first-aid measures.

Feeding Our Old-Fashioned Children is written in non-technical language, in a sympathetic rather than didactic style. The point of view is eminently practical. This book is not a textbook; it is intended for reference and general-interest reading, and includes many topics that might well be used in discussion groups. Its helpful treatment of a subject of interest to all parents warrants giving it a choice place on the family bookshelf.

—EMILY HAYS JONES
Nutrition Department
University of Cincinnati

"TIPS" TO SUCCESS

THE college student has a better chance to make good if he—

- Safeguards his health.
- Participates in athletics, even if he never makes a varsity team.
- Has occasional "dates."
- Finds a friend whom he can trust with "confidences."
- Keeps up a satisfactory religious worship not inconsistent with his science and philosophy.
- Keeps up fellowship with his parents and old friends.
- Lives on the campus.
- Studies as many hours daily as are required to finish assignments.
- Learns how to make and keep a schedule of work, reading, recreation, exercise, and rest.
- Makes his own decisions promptly.
- Seeks competent advice without becoming overdependent upon it.
- Keeps track of his money.
- Enlarges his reading interests, particularly in books.
- Learns to appreciate English literature for its light on the real life of man.
- Takes part in occasional big "bull sessions."
- Rides a hobby without letting it ride him.
- Participates moderately in club work and religious associations.
- Concerns himself with the larger community outside the campus.

—From *What It Takes to Make Good in College* (Public Affairs Pamphlet).
BY SAMUEL L. HAMILTON



Frontiers

Adult Education Via Radio. A rather unusual project in which the District of Columbia Congress of Parents and Teachers played an active part during the past year was a radio adult education program.

Beginning last October, at the request of the education department of Station WJSV, the Congress co-sponsored a series of broadcasts entitled "The University in the Home." The object of the program was to bring into the home some of the educational advantages offered by university courses of study. The series was a sustaining, non-commercial program.

Prominent educators from Georgetown University, George Washington University, American University, Catholic University, and the University of Maryland discussed a variety of subjects slanted toward adult education. Mrs. C. D. Lowe, president of the District of Columbia Congress, spoke from three to five minutes on each weekly broadcast, bringing up-to-the-minute news of the activities of the District group.

A state chairman for this project was appointed whose duty it was to secure the appointment of local chairmen, and to allocate dates for members of the various local associations to become studio auditors at the various broadcasts. Every effort was made on the part of the studio to make these guests welcome, and they were treated with the utmost courtesy.

THE STATION offered a year's tuition to any one of the five above-named universities, to be awarded the writer of a winning letter on the subject "What the University-in-the-Home series of radio broadcasts has meant to me as an adult education project." This scholarship was, in turn, to be awarded to some student chosen by the association of which the winner was a member. These letters were to be written at the close of the series, which ran from October through April.

Active participation in this series was not as general as it should have been, and the criticism is passed on to other associations for what it may be worth. Local members were urged to write letters to the station containing their criticisms,

favorable or otherwise. Radio stations have no way of knowing what audience reaction is to a program of local origin except by the letters received; the popularity of the program is determined by the amount of favorable "fan mail." In this instance, it seemed practically impossible to convince individual members that continuation of the project would depend upon their response. Such a project, however, could be a successful one if given proper support.

—PEARL ELEY SEAL



"In Union There Is Strength." Had you ever wondered why you never cared much for Aunt Annie? Did you sort of dread having her around when she came to visit? When she finally wrote that she was coming, did you wonder what you would talk about and do to entertain her? You seemed to have so little in common, and her horizons seemed so narrow. . . . Then she came, and after she had gone you had a warm feeling of kinship toward her. She didn't seem queer to you at all, any more, but kind and friendly and understanding.

What had changed your attitude so completely? Why—being together, working together, and playing together had made all the difference in the world!

And so it seemed with our North Dakota Congress of Parents and Teachers. We have learned the true meaning of that overworked word "cooperation" since we formed a state-wide Coordinating Council composed of the presidents of seven organizations with a common interest: the youth of the state. As a congress we had had some perfectly good ideas, we thought, of our own; and it was something of a shock to work out certain school legislation plans only to find that another organization was planning a similar legislative program—with just enough difference in viewpoint to make it seem that we were working against each other! The immediate result was defeat for everyone, but the end result was progress

toward a general victory; for we then saw the need of getting together on issues of common interest. We realized that our likenesses in the way of broad objectives were far greater than our superficial differences.

Now it seems the most practical plan ever devised to sit down together twice a year and talk and work together. Right now we are working together—seven organizations in name, but one in united purpose—to sponsor a bill in the current session of the Legislature which will mean much to the future of all the boys and girls here in our state.

The Council, however, does more than just coordinate our thinking on such matters. We have learned how better to use the implements at hand; agencies we would seldom have had contact with now seek us out. It has given us wide and good publicity. And, best of all, it has given us a greater zest for our work.

No one takes any particular credit for the forming of the Council; it just seemed to be the out-growth of working alone and *not* liking it!

—EVE M. HORTON



Learning About Character-Building. With the thought of bringing together the members of a rural community for the purpose of "Building Christian Character," a cooperative leadership training course was conducted in Arkansas during the past year. This course was significant in that it brought together the leaders of the twenty-seven community churches, the parent-teacher association, and the educational forces of the town and surrounding area. The committee which planned the course was composed of the superintendent of schools, the president of the local parent-teacher association, a church school superintendent, and a minister.

The first conference meeting was held on a Sunday afternoon. After an introductory session which was in the nature of an inspirational and organization meeting, the conference separated into three interest groups, and the first classes, forty-five minutes long, were held. This was followed by five evenings of an hour and a half each; the classes were held in the evening to enable people who were busy during the day to attend. School busses provided transportation from the various centers.

Three courses were offered—one to young people on "Choosing One's Life Work," and two adult classes—one on what adults can do to help young people find their life work, another to mothers of children under twelve years of age. Defi-

nite assignments were given and study material provided. The total enrollment was 162; 75 received a certificate of attendance from the Arkansas Congress. The Congress furnished one of the instructors, who interpreted the character-building program of the school and the parent-teacher association. It is felt that this community has ably demonstrated a type of training work that could be duplicated in many similar situations.

—PEARLE H. STOUT



Better Nutrition for Low-Budget Families. A class in cooking, marketing, and meal-planning to aid mothers of low-income families has been a very successful project of the Newmarket, New Hampshire, parent-teacher association.

The class originated as an answer to the question: How can surplus commodities be used to best advantage? The child welfare committee worked out the following plan, which was carried out by our group in cooperation with other town organizations.

A course consisting of ten lessons was offered those women who were receiving surplus commodities and whose family was no less than four. This particular town is near the University of New Hampshire, and the University's Home Economics Department provided two students to demonstrate ways of cooking foodstuffs on the surplus list which would utilize their nutritive values, and to discuss general principles of food selection and preparation. Under the guidance of the demonstrators, the women themselves did actual cooking in the class. The University Extension Division also cooperated by providing bulletins containing recipes, buying guides, and information about food values.

THE DEMONSTRATIONS and talks covered such helpful subjects as the making of bread, rolls, and cookies from all kinds of flours; making nutritive sandwiches and packing a lunch basket; how to prepare meat dishes from the cheaper cuts of meat, puddings from corn meal, and quick breads containing prunes and raisins; different ways of preparing the most common vegetables; and canning of surplus vegetables and fruits.

Perhaps the best part of the whole project was the practical evidence of its helpfulness. One of the enrollees, a woman with a family of nine to feed on an income of ten dollars a week, had had a second-grade child so malnourished that the school nurse was on the point of asking that he be taken out of school. His eyesight was failing and he was unable to do the work of his grade. At

the end of nine weeks, thanks to what the mother had learned in class about nutrition, the boy had gained five pounds and his sight was decidedly better. Another woman reported that since she had learned to give up buying canned soups and cooked meats, her money went much farther and she was able to buy both more and better food.

The need for raising nutrition standards is not, of course, confined to low-income groups. Possible shortages of certain foods because of national defense requirements may also cause many local groups to place new emphasis upon this subject.

—MARY R. AYER and
EUNICE CLAPP KENDRIGAN



If They Don't Dance. A recent survey of high school students' recreational interests at Sheridan, Wyoming, revealed that only about one third of them danced or were interested in dancing. A need for social entertainment for the remaining two thirds was expressed by the faculty at a meeting of the high-school parent-teacher association, and the group at once gave its approval for a game-playing party to be given the same evening as one of the most popular high-school dances of the year.

For the beginning of the party, the entertainment committee chose games which would break the ice by including the whole group. Then smaller groups of thirty were formed, each playing a different game. A member of the committee stayed with each to keep the game going. At the signal of a march played on the piano, the groups progressed. The progressive idea was carried out even in serving refreshments, one group at a time being served—which, incidentally, simplified the serving. After refreshments, the groups were again broken up and games were played in which the whole crowd could join. Apparently the evening was over all too soon for the two hundred and fifty students who came—and who expressed a desire to have more parties like this one.

The refreshments of home-made cookies and punch were solicited from the parents, who responded most generously and most willingly; the school "gym" was turned over to us for the evening without cost; paper cups were donated. The party cost the parent-teacher association about \$5.50 for other items which were needed, including small contest prizes.

Since the first party was so successful, we are on our way with many other forms of entertainment for boys and girls who hitherto have enjoyed very few high-school social affairs.

LIDA COULTHARD CAMPBELL

A Reading Course in Democracy. "Education for Democracy" is the title of a reading course which, recently sponsored by the Kentucky State Congress, has done much to stimulate individual parent-teacher workers and local study groups to increase their knowledge and understanding of the principles which underlie our system of government, and of the whole background of democracy wherever and whenever it has existed.

Each person enrolling in the course receives a personal copy of the Pulitzer Prize editorial of 1938, "My Country, 'Tis of Thee," by W. W. Waymack of the Des Moines *Register and Tribune*, together with a brief history of the American flag and of the signers of the Declaration of Independence. Students evaluate what they have read by filling in the answers to the following questions: "Did you finish reading the book (or pamphlet)?" "Did it contribute to your appreciation and understanding of democracy? If so, in what way?"

A special certificate signed by the Governor is presented at the annual state convention to reading-course members who have completed five books and three magazine articles or pamphlets (or an equivalent amount of reading).

IN PREPARING the course, all available bibliographical sources were consulted. Two separate bibliographies were compiled. One stressed general background reading and was so completely annotated as to serve as a buying guide. The other, much more comprehensive, classified materials as to popular, more serious, and advanced or technical treatments, and also under such headings as "The American System," "Rival Systems," "Historical," "The Constitution," "Economic Issues," "Biography," etc. Parent-teacher units were urged to buy the more inexpensive books and pamphlets, starting a P.T.A. bookshelf or reading center. Several units established such collections. Other enrollees borrowed them from the state library extension division at the state capitol.

Many units whose programs were already prepared before the course was inaugurated have planned to include it this year. The demand for similar courses on other subjects has resulted in the preparation of lists dealing with "Leadership Training," "Safety," "Recreation," "Character Training," and "Parent Education." These have been compiled by the library service chairman in cooperation with the state chairmen for these activities. New materials will be added to the present bibliographies each month.

—LENA B. NOFCIER



PARENT-TEACHER STUDY COURSE OUTLINES

Study courses directed by ADA HART ARLITT

THIS WORLD OF OURS—

A CITIZENSHIP study course for parents, teachers, and all other adults who want a closer acquaintanceship with the world they live in, an acquaintanceship which will enable them to share their knowledge with youth and assume together the full responsibilities of democratic citizenship.

Article: EDUCATION TO PEACE—By Klaus Mann (See Page 24)

I. Pertinent Points

1. The ideals and standards of our science, our hygiene, our physiology cannot be reconciled with the attitude that martial heroism, conquest, and revenge are necessary.
2. In wars no one wins. There is merely a vast destruction of life and property and a multiplication of problems which must be solved later on.
3. Civilization reaches its highest level only when a people has a true desire to live in peace with its neighbors and to abide by the tenets of the golden rule.

II. Questions to Promote Discussion

1. How far is war necessary to the development of a people?
2. What are some ways in which wars may be avoided?
3. How far can education promote worldwide peace?
4. In what ways can parent-teacher associations best promote the ideals of peace?

References:

1. William Allan Neilson, Thomas Mann, and others. **The City of Man.** Viking.
2. Samuel Everett. "War, What and Who Make It?" *National Parent-Teacher*, February 1941.
3. Joseph K. Folsom. "Our Part in the World Crisis." *National Parent-Teacher*, January 1941.
4. John Foster Dulles. **War, Peace and Change.** Harper.

BEGINNINGS WITH CHILDREN—

A PRESCHOOL study course for parents and teachers who believe that the early years are very important ones in the child's life and hence must be wisely guided. It will suggest practical techniques and methods which contribute to a deeper and more intimate insight into child life.

Article: THE ADOPTED CHILD—By Harold E. Jones and Katherine H. Read (See Page 30)

I. Pertinent Points

1. "Adoption today is an accepted institution socially as well as legally." It may be the best possible adjustment for both the parents and the child.
2. Parents should be clear in their minds as to why they wish to adopt a baby. If the baby is on trial, they too are on trial, since a good baby needs excellent parents.
3. Most of the good qualities of personality and all good habits are the result of the training which a child receives. Good homes produce good citizens.

II. Questions to Promote Discussion

1. When and how should a child be told that he is adopted?
2. What are some special problems of the adopted child?
3. What are some of the phases of the adopted child's development which must be watched more carefully than if the child were one's own?
4. How can the community help the adopted baby to adjust and to develop?
5. What are the community's responsibilities to children whether or not they are adopted?

References:

1. Carol S. Prentice. **An Adopted Child Looks at Adoption.** D. Appleton-Century.
2. Lee and Evelyn Brooks. **Adventuring in Adoption.** University of North Carolina Press.
3. Valentina Wasson. **The Chosen Baby.** Carrick & Evans.

CONCERNING THIS ISSUE

Content

AS American citizens we are daily becoming more aware of the rights and privileges granted to us by our way of life and form of government. Daily, too, we are beginning to recognize that corresponding responsibilities need to be assumed if human liberty is to be preserved. Hence the theme with which this issue concerns itself—responsible living in present-day society.

The opening article voices the conviction that freedom in its true sense cannot be separated from responsibility—that the essence of such freedom is self-discipline, self-control, and self-reliance. The second article sketches a personal philosophy of life based upon the belief that if the home is to be an agent of peace, its members must learn to accept particular responsibilities. The story that follows deals with a long day of work which one small boy will always remember, remember because it taught him that work can be clothed in all the radiance of play.

But living responsibly is not merely for the family. It extends outward to all humanity. To this end, as citizens we ask ourselves: "How fare American youth?" This familiar question is authoritatively discussed in an article which deals with the needs of young people and the community responsibility for their schooling, health, and recreation. Among our most urgent responsibilities toward youth is that of educating them for peace and democracy. The general direction for this educational task is charted in another article, and the kind of educational administration which encourages young people to learn the ways of democracy is pictured in the concluding one. In this issue will also be found a discussion of the adopted child, suggesting how foster parents may successfully fulfill their responsibilities in this chosen relationship.

It seems fitting to close this brief summary of a *National Parent-Teacher* issue directed, like all others, toward child welfare, with a sentence taken from the article on adoption: "It is a tribute to our faith in democracy that we can accept the individual for what he is and love him for his own sake." Is it not one of child welfare's ideals that this acceptance of the individual shall hold true for all the nation's children? Is it unreal to hope that this ideal will be attained in every agency and in every institution that belongs to the American scene?

Contributors



KLAUS MANN is the son of world-famous Thomas Mann, author of *The Magic Mountain* and vigorous exponent of the democratic philosophy. Klaus Mann has recently assumed the editorship of *Decision*, a new monthly review which looks to the rebuilding of the postwar world in terms of lasting peace.

Widely experienced in child guidance, ETHEL KAWIN holds the position of Director of Guidance in the Glencoe, Illinois, Public Schools. Her books on children have contributed much to our understanding of their mental ability and social adjustment.

FLOYD REEVES, Director of the Youth Commission of the American Council on Education, is a seasoned director of educational and social surveys. A member of the University of Chicago faculty, he has served the Government in various important capacities.

Adult education is one of the primary interests of BONARO WILKINSON OVERSTREET, who, with her husband, will direct Town Hall's new venture—a three-day conference of forum and discussion leaders, and a three-week leadership school. A moving expression of Mrs. Overstreet's philosophy of life is found in her book *A Search for Self*.

MILLARD C. LEFLER is a native Nebraskan who has spent his entire life in the field of public education. He is now superintendent of schools at Lincoln, Nebraska, where he is actively seeking to learn the ways of democracy as they apply to the conduct of the schools.

Associated with the University of California's Institute of Child Welfare are both HAROLD E. JONES and KATHERINE H. READ. Dr. Jones, Director of the Institute, is an associate editor of many professional publications, and well-known author of articles in the field of child development. Mrs. Read is a research assistant and teacher in the Institute Nursery School.

This year, only a poet could say what we feel about spring in America. ROBERT P. TRISTRAM COFFIN has written a spring song that will live.

FRANKLIN BOBBITT, of the University of Chicago, long a recognized leader in curriculum study, contributes the editorial.

Associate editor of the Magazine, and National Publicity chairman of the N.C.P.T., ANNA HAYES gives us a preview of the National Convention setting.

The following parent-teacher leaders are responsible for this month's "P.T.A. Frontiers": Mrs. C. A. Schroetter, President, and Lena B. Nofcier, Chairman of Library Service, Kentucky Congress; Mrs. C. D. Lowe, President, and Mrs. Edward R. Seal, Director, Department of Publicity, D.C. Congress; Mrs. Fred J. Peterson, President, Wyoming Congress, and Mrs. Frank Campbell, President, Sheridan High School PTA, Wyoming; Mrs. Andrew J. Ayer, President, and Mrs. Benjamin Kendrigan, First Vice-President, New Hampshire Congress; Mrs. R. V. Hall, President, Arkansas Congress, and Mrs. Curtis Stout, National Chairman of the Committee on Music; and Mrs. G. R. Horton, President, North Dakota Congress.